The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I. SAN FRANCISCO, APRIL 13, 1872. NO. 5.

Topics of the Times.

[TRANSLATED SPECIALLY FOR THE CATHOLIC GUARDIAN.]

THE APPROACHING TRIUMPH OF THE CHURCH.—The Roman correspondent of the *Univers*, under date of March 13, writes as follows:

Some few days since the *Univers* related the interesting particulars concerning certain revelations of the humble woman, Palma, who lives in a town of the Neapolitan dominions, called Oria. Notwithstanding all the precautions taken by this woman, in order to avoid notoriety, she has been unable to conceal herself from the notice of the public. Prelates, priests, and pious persons of every description, continually besiege her bed of sickness, where she lies oppressed by excruciating pains, and all ask her questions of every kind. When obedience to her superiors imposes on her the duty of answering, her answers always reveal a vast and sublime conception.

Without giving a considerable importance to views, which the Church has not approved as yet, I will allow myself to report only, as simple statements, other details more particular and precise, concerning some events, which, according to Palma, we will witness before long.

It is stated that Palma has seen in the sky a great cross, from which eight rays started, and reached the earth. Of these, four were rays of Justice, and four of Mercy. The rays of Mercy illumined the east and west, viz: On the one side, Turkey, and on the other, America; in the centre, England, Poland, and Russia. The rays of Justice smote France, Germany, Spain, and Italy. After this, she said that next July, Spain, France, and Italy will enter upon a phasis of horrible commotions. The temporary royalties of both Peninsulas, Iberian and Italian, shall be overthrown. Under the pretext of helping these monarchies, (especially that of Victor Emmanuel,) and of restoring the social order which Bismark's politics has troubled, the German army will invade France again, and Paris will be taken and severely chastised a second time. Bloody fights will make the whole world look aghast, Russia will be with us, as well a America (?), England, and afterward, even Austria. The battle-fields of Italy will be covered with the German, Russian, French, and Italian dead. After many reverses on each side, the Prussians will be vanquished, and crushed everywhere, and few of them will scarcely return to their native country. Henry of France, by acclamation of the people, will reign, and Pius IX. will return to Rome, and enjoy the first days of the Church's triumph.

I repeat what I have said before, namely, that I report these things only as simple statements. The Church remains silent. Let us wait.

Extract from another correspondence of the same, March 20:

ROME, March 15, 1872.

Yesterday I addressed to you a dispatch, which, having been submitted to the Italian ministry, has not been allowed to reach its destination, even though I had supported my communication with the revelations made by the *Voce della Verita*, which hitherto have not been contradicted in any way, as yet. However, I don't wish to deprive you of the control of my dispatch, which reads as follows:

"*La Voce della Verita* announces that Victor Emmanuel will come to-morrow, in order to preside over the Council of Ministers, and openly receive Prince Napoleon. Italy is precipitously hurrying its armaments. The rumors of an understanding between Bismark, Napoleon III and Italy, are not ripe. Napoleon would confirm the German conquests and the Italian unification."

Now, I tell you, that there is not a word in this dispatch which is not the expression of a truth. What I gave you as a rumor is now become a reality. In order to shelter myself against official severity, I quoted an authority which I had better not name. But facts carry along with themselves their own evidence, and I conceive very well why the Italian government is striving to prevent their diffusion.

So much from the *Univers*. Now, taking for granted that the foregoing statements are true, don't you think that their bearing affords a confirmation to Palma's predictions? Neither Russia nor England will allow Napoleon to sit on the throne of France again. Hence strife, blood, and smashing of mushroom kingdoms and empires!

CONSCIENCE THE VOICE OF GOD.—Archbishop Manning, in a recent lecture, presents a psychological explanation of what is popularly termed the "Dæmon" of Socrates. His Grace says:

Whether the estimate I have given of the Dæmonion of Socrates be true or not, the inquiry in which we have been engaged is manifestly not a barren speculation. It sets before us a great moral example; it teaches us a great moral law, necessary to men at all times, vital to us in these declining days. I mean, that there is no way for men to attain their true dignity, nor to serve their age and country, but to be upright in conscience, and, even at the cost of life, to be, both in public and private duty, prudent and temperate, just and brave. It tells us with a thrilling human voice, and in the accents of our common humanity, that man's supreme rule of right is the moral reason or conscience; that the cultivation of the mere intellect, while the moral life and powers lie fallow, is the work of sophists, deceivers, or deceived, or both; that the education of man is his moral formation; that intellectual culture without moral goodness, is a wildfire and a pestilence which makes havoc of men and states; that knowledge is virtue, and virtue knowledge; for that, unless we would maim and mutilate our being, the intellectual and moral powers of man must be simultaneously and equably unfolded and matured. These are axioms of the moral life; vital, I say, at all times and in all lands, but nowhere more in season and more wholesome than to us who, in the sudden growth of a vast maritime empire, splendid and unstable for its very greatness, in the refinements of luxury, and the inundation of a stupendous prosperity, seem to be developing some of the moral and intellectual evils which went before the fall of imperial Athens—political factions, licentious freedom, sophistical education, a relaxation of moral and religious traditions, a growing skepticism, an unstable public opinion swayed to and fro by nameless hands, and by irresponsible voices. In such a public state Socrates lived and died, bequeathing to us this lesson—that Conscience is the Voice of God.

THE BAPTISM OF CLOVIS.—On Christmas day, A. D. 496, the city of Rheims was all astir. A grand Christian function was about to be solemnized. Rich tapestries carpeted the streets and hung in festoons around the windows and porticoes. The Cathedral was brilliantly lighted with scented tapers; exquisite perfumes exhaled from the sanctuary; the baptismal font and the holy oils were prepared; Bishops and priests stood at the principal entrance in joyful expectation. A solemn procession, chanting litanies and hymns, issued from the royal palace. At its head were borne the Cross and the book of the Gospels; next walked the saintly Bishop Remi, leading a barbarian chief by the hand; then came the queen and two princesses, sisters to the chief, followed by 3,000 barbarian warriors and their families. As they passed along, crowds of pagans flocked to gaze at the strange spectacle. Enchanted and awed by the religious pomp and sweet solemnity that breathed around, the chief said simply to the Bishop: "Father, is this the kingdom of Jesus Christ which you promised me?" "No, my son," answered the Bishop, "it is only the beginning of the road which leads to it." On their arrival at the Cathedral, the chief asked for baptism, whereupon the Bishop said: "Sicamber, bow thy head meekly; burn what thou hast adored, and adore what thou has burnt." After publicly professing the Catholic faith, the chief stepped into the font, and the three thousand warriors, with their famities, followed him. The chief was Clovis, the Long-Haired Merovingian king of the Salian Franks; and this day was the birthday of the French Catholic nation.

ENGLAND'S ASIATIC DIFFICULTY.—The political horizon of India is far from clear. Russia, as is well known, has long looked with an envious eye upon the fruitful plains of India, and has long wished to wrest them from our grasp. That the wily and far-seeing Bismark would only be too glad of the opportunity of obtaining a footing for Germany in the East was sufficiently evinced at the time of the declaration of peace, when the cession of Pondicherry by the French was so much talked of. The tragical circumstances attending the death of Lord Mayo have given rise to much controversy as to the feeling of the Mohammedans in India toward their European rulers. Those who know that country, and have lived there, are aware that amongst the fanatical Mussulmans there is an undying antipathy toward their conquerors; that revenge is to them a thing to be devoutly hoped for, and eventually obtained at any cost; and although the majority are sensible and cool-headed enough to know that the time for a successful revolt is not yet at hand—even should it ever come—there are not wanting fanatical sects and individual zealots who are willing to risk all, even their lives, in an abortive attempt at ridding the country of its European rulers. It has been stated that the wretched assassin of the late Viceroy belonged to one of these sects—the Wahabees—although we do not know that this assertion is true, for some of the reports decisively say that the murderer was an Affghan, and these people have been friendly disposed toward us for many years, and did us good service in the Mutiny. However this may be, there can be no doubt that the task of governing India is now a most difficult and arduous one; that firmness and forbearance have to be blended in a rare manner to successfully govern the divers races who form the population of our eastern empire. Nor are we ourselves without blame for the fact that the task is now so difficult. A long series of oppressions, unnecessary and wanton interference with native prejudices and superstitions, a lavish expenditure which had to be supported by odious taxes ground out of the people, all brought about a sense of being unjustly dealt by, and a burning desire for revenge, which culminated in the Mutiny—a terrible episode that cost us oceans of blood and millions of treasure; and yet we do not appear to have learned the lessons so obviously pointed out by those terrible scenes—scenes, the true horror of which is even at this day hardly known or realized in England.

THE ORIGINAL ALL HALLOWS, DUBLIN.—Oxford and Cambridge were yet unknown when the Scots of Ireland were at the head of letters, art and science, in Europe. The great schools of Armagh, Clonard, Ross, Lismore, Mayo, Bangor and Cashel preceded the Protestant schism by nearly a thousand years. Dane and Anglo-Norman promoted the destruction of the famous ancient schools of Ireland. The religious revolution of the 16th century, which suppressed the great monastic foundations, secularized their property and alienated the ecclesiastical endowments of the Catholic Church, completed the ruin of the educational institutions of the kingdom. Three years before the landing of the Anglo-Normans, Dermot McMurragh, King of Leinster, founded and endowed the Augustinian Monastery of All Hallows, a Priory of Arosian Canons, in Hoggin Green, on the east side of the city of Dublin. S. Laurence O'Toole, McMurragh's brother-in-law, then Archbishop of Dublin, watched over the infant institution with great care, and Pope Honorius III conferred the patronage of the Priory upon Henry de Londres, Archbishop, and his successors. This monastery, highly favored by the Anglo-Normans, rose to great influence and enjoyed important privileges, the Prior having a seat in the House of Lords. The flourishing Priory, founded and endowed by the munificence of an Irish Prince, in 1166, was suppressed and its property confiscated in 1537 by the first Tudor who, in 1541, assumed the title of King of Ireland, a few years after he had claimed to be Head of the Church. The extensive landed estates were bestowed on various parties, while the monastery itself, with its immediate precincts near the city, was conferred, by Royal grant, dated 4th February, 1538, at a yearly rent of £4 4s. 0½d. Irish, upon the Corporation of Dublin.

GERMANISM AND CATHOLICISM.—Dr. Stein, chief editor of the *Ostdeutsche Zeitung*, has received an autograph letter from Prince Bismarck in reply to an address, in which he says:—"The efforts of the party mentioned in the address as tending, not to the common welfare of both the nationalities which have their home in Eastern Prussia, but to the oppression, on the contrary, of one of them—namely, of the German element, impose upon the Government the duty of counteracting that party's illegal encroachments. The Government is aware that it is not opposed by the Polish population, or by the Catholic Church, for it has at all times, and will always, respect and protect the rights of both in the domain of civic law and liberty of conscience. But, while conscious of this, the Government is also firmly determined to have respect paid to the law under whose protection both the Polish and German population enjoy rights, security, and a state of prosperous development, such as the country never knew before it became Prussian.

THE CLERGY IN ITALY.—The *Perseveranza*, in a leading article, entitled "The Honest Clergy," says that three kinds of clergy are now in Italy. The first is made up of those who are devoted to his Holiness, and of those, it says, the Government is afraid; the second consists of those who abandon themselves to every vice, and these, it adds, are esteemed and protected by the Government; and the third of those who are styled "the honest clergy," and who side neither with the Pope nor with the victors, and it complains that these are abandoned by the Government. Now, these *honest* clergy of the *Perseveranza* cannot exist, since a priest who has abandoned the Pope and his bishop is a traitor and a deserter just in the same way that a soldier cannot be called brave when he abandons his standard.

THE FRENCH INDEMNITY.—The Prussian Government has notified the French Government that it will accept an anticipatory payment of the sum of 410,000,000f. remaining due on the fourthhalf-milliard, granting also a discount of five per cent. The French Government will, therefore, at once pay this sum, thus saving 20,000,000f., and having no further payment to make until the 1st of March, 1873.

GENTEEL PRAYERS.—A correspondent of the *Mail*, (Dublin) who believes that it is owing to the prayers ordered to be read by the Protestant hierarchy that the Prince of Wales recovered from his sickness, very much wishes to know why those bishops don't also direct appeals to Providence to be made for the cessation of the plague of small-pox which is just now devastating our city. We think we can enlighten him. "Our Prince," you see, is a Prince, and an English Prince to boot, who, perhaps, one day shall rule over this country, and "our bishops" are particularly attached to that rule. Therefore, they ordered prayers for his recovery. The people who are dying of small-pox are mere Irishmen and women, and possibly rebels to English rule—and the greater number of them that die all the better.

PRODIGIOUS!—In a recent lecture at Manchester, Dr. Cumming drew the attention of his audience to a "marvellous coincidence." The number of "the beast" is six hundred threescore and six. "It was remarkable," he said, "that the distinctive mark by which apostasy was to be branded should be the number of the Œcumenical Council. It is, we (*Pall Mall Gazette*) may add, a no less marvellous coincidence that there is a cabman in London whose badge bears the same mystical number. More than this we dare not say; but Dr. Cumming will do well to be careful, for if this driver takes it into his head that an indirect allusion is made to him by these unpleasant remarks, he may bring an action against the learned divine for defamation of character.

CHRISTIAN ARCHEOLOGY.—A magnificent monogram of Christ, in marble, has just been discovered in the Catacombs of St. Agnes, Rome. It was evidently intended to ornament some noble tomb-stone, as may be seen by the Christian salutation engraved round the monogram in a circular scroll. The first words are complete, but at the end there is a gap of about ten letters. The inscription reads "*vivatis in domino Sirici*," etc. The vacant space between the letters and the scroll was filled up with fine stones, of which a few, black and yellow, remain. The relic is one which will certainly claim the attention of Christian archeologists.

ECCE ITERUM!—The irrepressible Garibaldi has cropped up again. This time his effusion is addressed to Stefanoni, and contains a request for publication. It appeared in the *Liberte*, and runs as follows: "Caprera, Feb. 20, 1872.—My dear Stefanoni—I beg you to publish the following lines. 1. To declare loudly that I am a Republican. 2. To deny that I belong to the International. 3. To treat with philosophical respect the religious, that is to say, the theological question.

"Yours, GARIBALDI."

SOUTH AFRICAN MISSION.—A new Vicariate has been created in South Africa; it will consist of the districts of George and Beaufort, taken out of the Vicariate of the Western Province of the Cape Colony, and Great Namaqua Land to the North of the Colony. The Mission is confided to the Society of the African Missions, whose house is at Lyons; and we understand that Pere Planque, the present Superior, will shortly be consecrated a bishop, *i. p. i.*, and will be the first Vicar-Apostolic of the new district.

CATHOLIC MOVEMENT IN HUNGARY.—It appears from a Vienna letter in the *Journal de Bruxelles* that Count John Cziraky, Count G. Apponyi, Baron Sennyey and Mgr. Haynald, Archbishop of Kalocz, have succeeded in inaugurating a great Catholic movement in Hungary, under whose auspices a religious agitation is about to be commenced for the abolition of the *Placitum regium* and other grievances of the Catholics, which have become intolerable.

CARDINAL ANTONELLI.—Amongst the numberless flying rumors is one that Cardinal Antonelli will shortly resign his office of Secretary of State to his Holiness, and that his successor will be either the Cardinal-Bishop di Pietro or Cardinal de Luca. Both of these prelates are about the same age as Cardinal Antonelli.

THE LATE BISHOP OF TROY.—It is stated that the late Bishop Morris has left, in MSS, a collection of annals of the Catholic Church in England during his younger days; and that they will be edited and published by one of the English Benedictine Fathers.

CHRISTIAN ART.

Lecture of the Very Rev. Father Burke.

"THE CHURCH, THE MOTHER AND INSPIRATION OF ART."

DEARLY BELOVED BRETHREN:—The subject for our evening's consideration is the exterior beauty of the Holy Church of God. What is this exterior beauty, and wherein does it consist? I answer that it consists in many things—in many influences—in the many ways in which she has acted upon society. Ever faithful to the cause of God and to the cause of humanity; ever faithful to her heavenly trust, after more than eighteen hundred years of busy life, she stands to day, before the world, and no man can fix upon her virgin brow the shame of deception, the shame of cruelty, the shame of the denial of the food of man's real life—the Word of Truth. No man can put upon her the taint of dishonor, or with a compromise with hell or with error, or with any power that is hostile to the sovereignty of God or to the interests of man. Many, indeed, are the ways in which the Church of God has operated upon society. Of these many ways I have selected, as the subject for our evening's illustration, the power reposed in the Catholic Church, and attested by undoubted historical evidence—the power which she exercised as the mother and inspirer of the fine arts. And here let me, first of all, say, that, besides the useful and necessary arts which occupy men in their daily life—the arts that consist in maintaining the essential necessaries and providing the comforts of life—the arts that result in smoothing away all the difficulties that meet us in our path in life, as far as the hand of man can materially effect this—besides these useful and necessary arts there are others which are not necessary for our existence, nor, perhaps, even for our comfort, but are necessary to meet the spiritual cravings and aspirations of the human soul, and that fling a grace around our lives. There are arts and sciences which elevate the mind, soothe heart, and captivate the understanding and the imagination of man. These are called "The Fine Arts." For instance: it is not necessary for your life or for mine that our eyes should rest with pleasure upon some beautiful painting. Without that we could live. Without that we could have all that is necessary for our existence—for our daily comfort. Yet, how refining, how invigorating, how pleasing to the eye, and to the soul to which that eye speaks, is the language which speaks to us silently, yet eloquently, as from the lips of a friend, from works of architecture, or sculpture, or painting. It is not necessary for our lives, nor for the comfort of our lives, if you will, that our ears should be charmed with the sweet notes of melodious music; but is there one amongst us that has not, at some time or other, felt his soul within him soothed, and the burden of his sorrow lightened, the pleasure he enjoyed increased and enhanced, when music, with its magic spell, fell upon his ear. It is not necessary for our lives that our eyes should be charmed with the sight of some grand, majestic building; but who, amongst us, is there, who has not felt the emotion of sadness swell within him as he looked upon the green, ivy-clad ruin of some ancient church? Who is there amongst us that has not, at some time or other, felt the softening, refining, though saddening influences that creep over him when, entering within some time-honored ruin of an abbey, he beheld the old lance-shaped windows, through which came streams of sunshine like the "light of other days," and beheld the ancient tracery on that which stood behind the high altar, and had once been filled with legends of angels and saints—but now open to every breeze of heaven; when he looked upon the place as that upon which his imagination pictured to him holy bishops and mitred abbots officiating there and offering up the unbloody sacrifice, while the vaulted arches and long-drawn aisles resounded with the loud hosannas of the long-lost monastic song? Who is there amongst us, who has not felt, at times, elevated, impressed—aye, filled with strong feelings of delight, as his eye roamed steadily and gradually up to the apex of some grand cathedral, resting upon niches of saints and angels, and gliding from beauty to beauty, until at length, straining his vision, he beheld, high amongst the clouds of heaven, the saving sign of the cross of Jesus Christ, upheld in triumph, and flinging its sacred shadow over the silent graves. It is thus these arts called the Liberal, or the Fine Arts, fill a great place, and accomplish a great work in the designs of God and in the history of God's Holy Church.

My friends, the theme which I have propounded to you contains two great truths. The first of these is this: I claim for the Catholic Church that she is the mother of the arts; secondly, I claim for her the glory that she has been and is their highest inspiration. What is it that forms the peculiar attraction—that creates the peculiar influence of art upon the soul of man, through his senses? What is it that captivates the eye? It is the ideal that speaks to him through art. In nature there are many beautiful things, and we contemplate them with joy, with delight. The faint blushes of the morning, as the rising sun, with slanting beams, glides over the hills and through the glades, filling the valleys with rosy light, and revealing the slopes of the hill-side, so luxuriant and so bold, rising up toward the majestic, towering mountains, and flinging the shadow of its snow-crowned summit into Heaven—all this is grand; all this is beautiful. But in nature, because it is nature, the perfectly beautiful is rarely or never found. Some one thing or other is wanting that would lend an additional feature of loveliness to the scene which we contemplate, or to the theme, the hearing of which delights us. Now, the aim of the Catholic soul of art is to take the beautiful wherever it is found, to abstract it from all that might deform it, or add all that might be wanting to its perfect beauty—to add to it every feature and every element that fulfill the human idea of perfect loveliness, and to fling over all the still higher loveliness that was caught from Heaven. This is called "the Ideal" in art. We rarely find it in nature. Do we often find it in art? We do not find that perfect beauty in the things around us. We look upon a picture, and there we behold portrayed with supreme power all the glory of the light that the sun can lend from Heaven—all the glory of material beauty—but in vain we look for inspiration. It is dead form and color. It has no soul! Amongst the ancient nations—the great fountains of the ancient civilization—Egypt, Assyria, Greece, and, finally, Rome—during the four thousand years that went before the coming of the Redeemer, these arts and sciences flourished. We have still the remains of the Coliseum, for instance, in Rome, combining vastness of proportion with perfect symmetry, and the mind is oppressed at the immensity of size, whilst the eye is charmed with the beauty of proportion.

But in the fourth and fifth centuries—after the foundation of the Church—after the promulgation of the Christian religion—after the Roman Empire had bowed down her imperial head before the glory of the cross of Christ, it was in the designs of God that all that ancient civilization, all these ancient arts and sciences, should be broken up and perish. From Egypt, Syria, and the far East they came, and their glory concentrated itself in Greece—later, and most of all, in Rome. All the wealth of the world was gathered into Rome. All the glory of earth was centralized in Rome. Whatever the world knew of painting, of sculpture, of architecture, of music, was found in Rome, in the highest perfection to which the ancient civilization had brought it. Then came the moment when the Church was to enter upon her second mission—that of creating a new world and a new civilization. Then came the moment when Rome, and its ancient empire, gravitated to a climax by its three hundred years of religious persecution of the Church of God, and her crimes were about to be expiated. Then came the time when God's designs became apparent. Even as the storm-cloud bursts forth and sweeps the earth in its resistless force, so, my dear friends, in these centuries of which I speak, from the fastnesses of the North came forth dreadful hordes of barbarians—men without civilization, men without religion—men without mercy—men without a written language—men without a history—men without a single refining element of faith amongst them—and they came, Goths and Visigoths, Huns and Vandals, onward sweeping in their resistless and almost countless thousands of warriors, carrying slavery and destruction in their hands—and thus they swept over the Western world. Rome went down before them. All her glory departed; and so the civilization of Greece and Rome was completely destroyed. Society was overthrown, and reduced to the first chaotic elements of its being. Every art, every science, every most splendid monument of the ancient world was destroyed; and, at the close of the fifth century, the work of the four thousand preceding years had to be done over again. Mankind was reduced to its primal elements of barbarism. Languages never before heard, barbaric voices, were lifted up in the halls of the ancient palaces of Italy and in the forum of Rome. All the splendors of the Roman Empire disappeared, and, with them, almost every vestige of the ancient arts and civilization of the preceding times. No power of earth was able to withstand the hordes of Attila. No army was able to make front against them. All went down before them, save and except one—one organization, one power in the world—one power founded by Christ and compacted by the very hand of God—founded upon an immovable foundation of knowledge and of truth—one power which, for divine purposes, was allowed a respite from persecution for a few years in order that she might be able to present to the flood of barbarism that swept away the ancient civilization, a compact and well-formed body, able to react upon them—and that power was the Holy Church of God. She boldly met the assault; she stemmed the tide; she embraced and absorbed in herself nation after nation, millions after millions of those rude children of the Northern shores and forests. She took them, rough and barbarous as they were, to her bosom; and, at the end of the fifth century, the Church of God began her exterior, heroic mission of civilizing the world, and laying the foundations of modern civilization and of modern society. So it went on until the day when the capital of Rome was shrouded in flames, and the ancient monuments of her pride, of her glory, and of civilization, were ruined and fell, and almost every vestige of the ancient arts disappeared. The Church, on the one hand, addressed herself first and most immediately to the Christianizing of these Northern nations. Therein lay her divine mission; therein lay the purpose for which she was created—to teach them the truths of God. Whilst she did this, she carefully gathered together all that remained of the traditions of ancient Pagan science and art. Whilst, all over Europe, the greater part of the nations were engaged in the war between Northern barbarism and civilization, and the land was one great battle-field, overflowing with blood, the Church gathered into her arms all that she could lay her hands on, of ancient literature, of ancient science and art, and retired with them into her cloisters. Everywhere, over the whole face of Europe, and in Africa and Asia—everywhere, the monk was the one man of learning—the one man who brought with him, into his cloister, the devotion to God that involved the sacrifice of his life—the devotion to man that considers a neighbor's good, and makes civilization and refinement the purpose and study of his life! Where, to-day, would be the literature of ancient Greece and Rome, if the Church of God, the Catholic Church, had not gathered their remnants into her cloisters? Where, to-day, would be (humanely speaking) the very Scriptures themselves, if these monks of old had not taken them, and made the transcribing of them, and the multiplying copies of them, the business of their lives? And so, all that the world has of science, of art—all that the world has of tradition—of music, of painting, of architecture—all that the world had of the arts of Greece and Rome, was treasured up for a thousand years in the cloisters of the Catholic Church! And now her two-fold mission began. Whilst her preachers evangelized—whilst they followed the armies of the Vandal and the Goth from field to field, and back to their fastness of the North; whilst they converted those rude and terrible sons of the forest into meek, pure-minded Christians, upon the one hand, on the other, the Church took and applied all the arts, all the sciences, all the human agencies that she had—and they were powerful—to the civilizing and refining of these barbarous men. Then it was that in the cloisters there sprang up, created and fostered by the Church of God, the fair and beautiful arts of painting, music and architecture. I say, "created" in the Church. There are many amongst you as well informed as I am in the history of our civilization. And I ask you to consider that amongst the debris of the ruin of ancient Rome and of ancient Greece, although we possess noble monuments of the ancient architecture, have we even the faintest tradition of their music or their paintings? Scarcely anything. I have visited the ruined cities of Italy. I have stood within the walls of Ostium, at the mouth of the Tiber, when, after hundreds of years, for the first time the earth was removed and the ancient temples were revealed again. The painting is gone, and nothing but the faintest outline remains. Still less of the music of the ancients have we. We do not know what the music of ancient Greece or of ancient Rome was. All we know is, that among the ancient Greeks there was a dull monotone, or chorus, struck into an alternating strain. What the nature of their music was we know not. Of the sculpture we have abundant remains; and, indeed, on this it may be said that there has not been any modern art which has equalled, scarcely approached, the perfection of the ancient Grecian model. But the three sciences of architecture, painting, and music, have all sprung from the cloisters of the Church. What is the source of all great modern song? When the voice of the singer was hushed everywhere else, it resounded in the Gregorian chant that pealed in loud hosannas through the long-drawn aisles of the ancient Catholic mediæval churches. It first came from the mind—it came from out the loving heart of the holy Pope Gregory, himself a religious, and consecrated to God as a monk. Whence came the organ, the prince, the king of all instruments, the faithful type of Christianity—of the Christian Congregation—so varied yet so harmonious, made up of a multitude of pipes and stops, each one different from the other, yet all blending together into one solemn harmony of praise just as you, who come in here before this altar, each one full of his own motives and desires—the young, the old—the grave, the gay—rich and poor—each with his own desire and experience of joy, of sorrow, or of hope—yet, before this altar, and within these walls, do they blend into one united and harmonious act of faith, of homage, and of praise before God! Whence came the king of instruments to you—so majestic in form, so grand in its volume—so symbolical of the worship which it bears aloft upon the wings of song? In the cloisters of the Benedictine monks do we first hear it for the first time. When the wearied Crusader came home from his Eastern wars, there did he sit down to refresh his soul with sacred song. There, during the solemn Mass of midnight, or at the Church's office at matins, whilst he heard the solemn plaintive chant of the Church, whilst he heard the low-blended notes of the accompanying organ, skilfully touched by the Benedictine's hand—then would his rugged heart be melted into sorrow and the humiliation of Christian forgiveness. And thus it is the most spiritualizing and highest of all the arts and sciences—this heaven-born art of music. Thus did the Church of God make her Divine and civilizing appeal, and thus her holy influence was brought out, during those stormy and terrible times when she undertook the almost impossible task of humbling the proud, of purifying the unchaste, of civilizing the terrible, the fierce and the blood-stained horde of barbarians that swept, in their resistless millions, over the Roman Empire?

The next great art which the Church cultivated in her cloisters, and which, in truth, was created by her, as it exists to-day, was the art of painting. Recall the circumstances of the time. Printing was not yet invented. Yet the people had to be instructed—and not only to be instructed but influenced; for mere instruction is not sufficient. The mere appeal to the power of faith, or to the intellect of man, is not sufficient. Therefore did the Church call in the beautiful art of painting; and the holy, consecrated monk in his cloister developed all the originality of his genius and of his mind to reproduce the captivating forms—to reproduce, in silent but eloquent words, the mysteries of the Church—the mysteries which the Church has taught from her birth. Then did the mystery of the Redemption, the Incarnation of the Son of God, the Angels coming down from Heaven to salute Mary—then did all these greet the eye of the rude, unlettered man, and tell him, in language more eloquent than words, how much Almighty God in Heaven loved him. But it was necessary for this that this art of painting should be idealized to its very highest form. It was necessary for the painter's hand to fling around Mary's head a halo of virginity and of the light of Heaven. It was necessary that the angelic form that saluted her should have the transparency of Heaven, and of its own spiritual nature, floating, as it were, through him in material color. It was necessary that the atmosphere that surrounded her should be as that cloudless atmosphere which is breathed before the Throne of the Most High. It was necessary that the man who looked upon this should be lifted up from the thoughts of earth and engaged wholly in the contemplation of objects of Heaven. Therefore, glimpses of beauty the most transcendent, aspirations of Heaven, lifting up the soul from all earthliness—from worldliness—were necessary. In all this, the monk was obliged to fast and pray while he painted. The monk was obliged to lift up his own thoughts, his own imagination, his own soul, in contemplation, and view, as it were, the scene which he was about to illustrate with no earthly eye. The Church alone could do this—and the Church did it. She created the art of painting. There was no tradition in the Pagan world to aid him; no beauty—the beauty of no fair forms in all the fulness of their majestic symmetry before his eye to inspire him. He must look altogether to Heaven for his inspiration. And so faithfully did he look up to Heaven's glories, and so clear was the vision that the painter monk received of the beauties he depicted on earth, that, in the thirteenth century, there arose in Florence a Dominican monk, a member of our Order, beatified by his virtues, and called by the single title of "The Angelic Painter." He illustrated the Holy Trinity. He put before the eyes of the people all the great mysteries of our faith. And when, after generations of ages—after six hundred years have passed away—whenever a painter, or lover of art, stands before one of those wonderful angels and saints painted by the hand of the ancient monk now in Heaven, it seems to him as if the very angels of God had descended from on high and stood before the painter while he fixed their glory in colored form, as they appear to the eye of the beholder. It seems as if we gazed upon the blessed angelic hosts, and as if Gabriel, standing before Mary, mingled the joy of the meeting with the solemnity of the message which the painter represents him as announcing. It seems as if Mary is seen receiving the message of man's redemption from the angel—not as a woman of earth, but as if she was the very personification of the woman that the inspired Evangelist at Patmos saw, "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." Michael Angelo, the greatest of painters, gazed in wonder at the angels and saints that the Dominican monk had painted. Astonished, he knelt down, gave thanks to God, and said, "The man that could have painted these must have seen them in Heaven!"

The architecture of the ancient world, of Greece and of Rome, remained. It was inspired by a Pagan idea, and it never rose above the idea that inspired it. The temples of Athens and of Rome remain in all their shattered glory, and in all the chaste beauty of their proportions. Very remarkable are they, as architectural studies, for this: that they spread themselves out, and covered as much of the earth's space as possible; that the pillars were low and the arches low; and everything seemed to cling to and tend toward earth. For this was the idea, and the highest idea, of architecture that ever entered into the mind of the greatest of the men of ancient civilization. The monk in his cloister, designing to build a temple and a house for the living God, looking upon the models of ancient Greece and Rome, saw in them a grovelling and an earthly architecture. His mind went heavenward in aspiration. His thoughts, his affections, were all purified by the life which he led. Out of that upward tendency of mind and heart sprang the creation—the invention—the new creation—of a new style of Christian architecture, which is called the Gothic: as little in it of earth as may be—just sufficient to serve the purpose of a superstructure. The idea was to raise it as high toward Heaven as it could be—to raise a monument to Almighty God—a monument revealing, in every detail of its architecture, the Divine idea, and the upward tendency of the regenerated heart of the Christian man. Now, therefore, let every arch be pointed; now, therefore, let every pillar spring up as loftily as a spire; now, therefore, let every niche be filled with angels and saints—some who were tried in love—others who maintained the faith,—teaching the lesson of their sanctity—now pronouncing judgment, now proclaiming mercy. Now, therefore, let the high tower be uplifted on which swings the bell, consecrated by the blessing of the Church, to fling out upon the air around, which trembles as it receives its message, the notes of Christian joy and of Christian sorrow! And high above that tower, let the slender-pointed spire seek the clouds, and rear up, as near to Heaven as man can go, the symbol of the Cross on which Christ redeemed mankind! Such is the Church's idea; and such is the architecture of which she is the mother! Thus we behold the glorious churches of the middle ages. Thus we behold them in those ancient and quaint towns of Belgium and of France. We behold on their transepts, for instance, a tracery as fine as it were wrought and embroidered by a woman's hands, with a strength that has been able to defy the shocks of war and the action of ages. If the traveler seeks the sunny plains of Italy, he climbs the snow crowned, solitary Alps, and there, after his steep and rugged ascent, he beholds on one side the valleys of Switzerland, with their cities and lakes, and he turns to the land of the noon-day sun, and sees before him the fair and wide-spread plains of Lombardy. The great rivers flow through these plains and look as if they were of molten silver. The air is pure, and the sky is the sky of Italy. Majestic cities dot the plains at their feet. But amongst them all, as the sun flings his Italian light upon the scene—amongst them all, he beholds one thing that dazzles his eye with its splendor. There, far away on the plains, within the gates of the vast city of Milan, he sees a palace of white marble rising up from the earth; ten thousand statues of saints around it; with countless turrets, and a spire with a pinnacle rising toward Heaven, as if in a riot of Christian joy. The sun sparkles upon it as if it were covered with the rime of a hoar-frost, or as if it were made of molten silver. Possibly his steps are drawn thither and it pleases him to enter the city. Never before—never, even with the eye of the mind—had the traveller seen so grand an idea of the sacred humanity of Jesus Christ! Here he reigns! Who can deny the historical facts which I have narrated! Who can deny that if, to-day, our ear is charmed with the sound of music—our eye delighted with the contemplation of paintings—our hearts within us lifted up at the sight of some noble monuments of architecture—who can deny, with such facts before him, that it was the Church that created these—that she is the mother of these—and that she brought them forth throughout the chaos and the ruin that followed the destruction of the pagan civilization. Thus whilst she was their mother, she was also their highest inspiration. For, remember, that the zeal in art may be taken from earth, or drawn from heaven. Art may aspire to neither more nor less than "to hold the mirror up to nature." The painter, for instance, may aspire to nothing more than to render faithfully, as it is in nature, a herd of cattle, or a busy scene in the town. The musician may aspire to nothing more than the pleasure which his music will give to the sense of the voluptuous in man. The architect may aspire to nothing more than the creation, in a certain space, of a certain symmetry of proportion, and a certain usefulness in the work of his hands. They may "hold the mirror up to nature;" but this is not a perfect idealization of art. The true ideal holds the mirror of its representation not only up to nature to copy that nature faithfully, but—higher still—to God, to catch one ray of divine inspiration, one ray of divine light, one ray of heavenly instruction, and to fling that pure heavenly light over the earthly productions of his art. This pious inspiration is only to be found in the Catholic Church. It is found in her music—those strains of hers which we call the "Gregorian Chant," which, without producing any very great excitement, or pleasure, yet fall upon the ear, and, through the ear, upon the soul, with a calming, solemn influence, and seem to speak to the affections in the very highest language of worship. Plaintively do they fall—yes, plaintively, because the Church of God has not yet shone over the earth in the fulness of her glory—plaintively, because the object of her worship is mainly to make reparation to an offended God for the negligence of the sinner—plaintively, because the words which this music breathes are the words of the penitent and the contrite of heart. Plaintively—because, perhaps, my brethren, the highest privilege of the Christian here is a holy sadness, according to the words of Him who said: "Blessed are they who mourn and weep, for they shall be comforted."

In the lapse of years, the Church again brought forth another method and gave us another school, which expresses, to-day, the pious exultation, the riot of joy, with which, on Christmas day, Palæstrina sung before Pope Marcellus in Rome. Hear, for instance, the "Magnificat," as it resounds within the Catholic Cathedrals at the hour of prayer. Hear, for instance, some of the hymns, time-honored and ancient, in which she breaks in on an Easter morning, and which she sets to the words, the triumphant words, of the "Alleluia!" Who can say—who is there, with trained, sympathetic ear, who hears them, who cannot say that the inspiration which is in them is altogether of Heaven, heavenly, and that it lifts up the soul to the contemplation of heavenly themes, and to the triumph of Jesus Christ? The highest inspiration came through faith.

Let us turn to the art of painting. So long as this noble art was in the hands of the monk—the man of God—so long had we master-pieces of painting, such as have never been equaled by any that since came forth—master-pieces by men who fasted and prayed, and looked upon their task, as painters, to be a heavenly and a holy one. We read of the Blessed Angelico, the Dominican painter, whose works are the glory of the world to-day—we read of him, that he never laid his brush to a painting of the Mother of God, or of Our Lord, except on the day when he had been at Holy Communion. We read of him, that he never painted the infant Jesus, or the Crucifixion, except on his knees. We read of him, that whilst he brought out the divine sorrow in the Virgin Mother, for the Saviour on the cross—whilst he brought out the God-like tribulation of Him who suffered there—he was obliged to dash the tears from his eyes—the tears of love—the tears of compassion—which produced the highest inspiration of his genius. Nay, the history of this art of painting teaches us that all the great masters were eminent as religious men, and that when they separated from the Church, as we see, their inspiration left them. The finest paintings that Raphael ever painted were those which he painted in his youth, whilst his heart was yet pure, and before the admiration of the world had made him stain the integrity of his soul by sin. The rugged, the almost omnipotent genius of Michael Angelo was that of a man deeply impressed with faith, and most earnestly devoted to the practice of his religion. Whether in the Vatican of Rome, or over the high altar of the Sistine Chapel, he brings out all the terrors of the Divine Judgment, which he puts there in a manner that makes the beholder tremble to-day—the Lord in the attitude, not of blessing, but of sweeping denunciation over the heads of the wicked—he took good care, by prayer, by frequenting the sacraments, by frequent confession and communion, and by the purity of his life, to avert the punishments that he painted from falling on his own head. The most glorious epoch in the history of architecture was precisely that in the thirteenth and fourteenth centuries, when there arose the ministers of York and Westminster, of Notre Dame, in Paris; of Rouen, and all the wonderful old churches that, to-day, are the astonishment of the world, for the grandeur and majesty of their proportions, and the beauty of design they reveal. These churches sprang up at the very time that the Church alone

held undisputed sway; when all the arts were in her hands, and when the architects who built them were nearly all consecrated sons of the cloister. It is worthy of remark, that we do not know the name of the architect that built St. Patrick's, or Christ's Church, in Dublin. We do not know the name of the architect that built Westminster Abbey, nor any one of these great and mighty mediæval churches throughout Europe. We know, indeed, the name of the architect who built St. Paul's, in London, and of him who built St. Peter's, in Rome. They were laymen. The men who laid the foundations (that rarely appear to the eye) were monks, and are now in the dust; and, in their humility, they brought the secret of their genius to the grave, and no names of theirs were emblazoned on the annals of the world's fame.

Thus, we see, the highest civilization, the highest inspiration of the arts, music, painting, and architecture, came from the Catholic Church, and that the most attractive of them all was created in her cloisters. The greatest painters that ever lived had come forth from her bosom, animated by her spirit. The greatest churches that ever were built were built and designed by her consecrated children. The grand strains of ecclesiastical music, expressing the highest ideas, resounded in her cathedral churches. The world had grown under her fostering care. Young Republics had sprung up under the Church's name and guidance. The Italian Republics, the Republics of Florence, of Pisa, of Tuscany, of Genoa, all granted their municipal rights and rights of citizenship (rights that were established for protection, and to ensure equality of the law) at the Church's dictation. Nay, more. The Church was ever willing and ready, both by legislation and by action, to curb the petty tyrants that oppressed the people; to oblige the rugged Castellan to emancipate his slaves. The Church was ever ready to send her highest representatives, Archbishops and Cardinals, into the presence of Kings, to demand the people's rights; and the very man who wrung the first principles of the British Constitution from an unwilling and tyrannical king, was the Catholic Archbishop of Canterbury, the only man who would dare to do it, for (and well the tyrant knew it) he could not touch the Archbishop, because the arm of the Church was outstretched for his protection. Society was formed under her eye and under her care. Her work now seemed to be completed, when the Almighty God, in his wisdom, let fall a calamity upon the world. And I think you will agree with me—even such amongst you (if there be any) who are not Catholics—that a calamity it was. A calamity fell upon the world in the sixteenth century, which not only divided the Church in faith, and separated nations from her, but which introduced new principles, new influences, new and hostile agencies, which were destructive of the most sacred rights. I am not here, this evening, so much as a preacher as a lecturer. I am not speaking to you so much as a priest as a historian, and I ask you to consider this: We are accustomed to hear, on every side, that Protestantism was the emancipation of the human intellect from the slavery of the Pope. To that I have only to answer this one word: Protestantism substituted the uncertainty of opinion instead of the certainty of faith which is in the Catholic Church. Protestantism declared that there was no voice on earth authorized or empowered to proclaim the truth of God; that the voice that had proclaimed it for fifteen hundred years had told a lie; that the people were not to accept the teaching of the Catholic Church as an authoritative and time-honored law, but that they were to go out and look for the faith for themselves; and in the worst way of all. Every man was to find a faith for himself; and when he had found it he had no satisfactory guarantee, no certainty, that he had the true interpretation of the truth.

If this be emancipating the intellect—if this changing of certainty into uncertaintly, dogma into opinion, faith into a search after faith, be emancipation of the intellect, then Christ must have told a lie when he said: "You shall know the truth, and the truth shall make you free!" The knowledge of the truth he declared to be the highest freedom; and, therefore, I hold, not as a priest, but simply as a philosopher, that the assertion is false which says that the work of Protestantism was the emancipation of the intellect. All the results of modern progress—all the scientific success and researches that have been made—in a word, all the great things that have been done, are laid down quietly at the feet of Protestantism, as the effects of this change of religion. In England, nothing is more common than for good Protestants to say that the reason why we are now in so civilized a condition is because Martin Luther set up the Protestant religion. Protestantism claims the electric telegraph. The Atlantic cable does not lie so much in a bed of sand as on a holy bed of Protestantism that stretches from shore to shore! They forget that there is a philosophical axiom which says: "One thing may come after another, and yet it may not be caused by the thing that went before." If one thing comes after another, it does not follow that it is the effect of the other. It is true that all these things have sprung up in the world since Protestantism appeared. It is perfectly true that the many have learned to read since Protestantism gained ground. But why? Is it because the Catholic Church kept the people in ignorance? No; it was because of a single want. It was about the time Protestantism sprung up—a little after, or a little before it—that the art of printing was invented. Of course, the many were not able to read when they had no books. The Catholic Church, as history proved, was even far more zealous than the Protestant new-born sect, in multiplying copies of the Scripture and in multiplying books for the people. Now, one of the reproaches that is made to us to-day is, that we are too busy in the cause of education. Surely, if the Catholic Church is the mother of ignorance, that reproach can not be truly made. Now, Protestants are making a noise, and saying that the Church, in every country and on every side, is planning and claiming to educate! But all this is outside of my question. My question deals with the fine arts.

Now, mark the change that took place! Protestantism undoubtedly weakened the Church's influence upon society. Undoubtedly it took out of the Church's hands a great deal of that power which we have seen the Catholic Church exercise, for more than a thousand years, upon the fine arts. They claim—or they set up a rival claim of fostering the arts of music, of architecture, and of painting, so that these may no longer claim to receive their special inspiration from the Church, which was their mother and their creator, and through which they drew their heavenly genius. Well, the arts were thus divided in their allegiance, and thus deprived of their inspiration, by the institution of this new religion. I ask you to consider, historically, whether that inspiration of art, that high and glorious inspiration, that magnificent ideal, was not destroyed the moment it was taken from under the guidance and inspiration of the Catholic Church? I say that it was destroyed, and I can prove it. Since the day that Protestantism was founded, the art of architecture seems to have perished. No great cathedral has been built. No great original has appeared. No new idea has been expressed from the day that Luther declared schism in the Church, and warred against legitimate authority. No Protestant has ever originated a noble model in modern architecture. It has sunk down into a servile imitation of the ancient groveling forms of Greece and Rome. Nay, whenever the ancient Gothic piles—majestic and inspiring Christian churches—fell into their hands, what did they do? They pulled them down, in order to build up some vile Grecian imitation, or else they debased the ancient grandeur and purity of the Gothic cathedral by mixing in a servile imitation of some ancient heathen or pagan temple.

As to the art of painting, the painter no longer looked up to Heaven for his subject. The painter no longer considered that his pious idea was to instruct and elevate his fellow-man. The painter no longer selected for his subjects the Mother of God, or the sacred humanity of our Lord, or the angels and saints of Heaven. The halo of light that was shed upon the brush of the blessed Angelico—the halo of divine light that surrounded the Virgin's face as it grew under the creative hand of the young Christian painter—the halo of heavenly light that surrounded the Judge upon His throne, in the fresco of Michael Angelo—this is to be found only in Christian art. The highest ambition of the painter now is to sketch a landscape true to nature. The highest excellence of art seems now to be to catch the colors that approach most faithfully to the flesh tints of the human body. And it is a remarkable fact, my friends, that the art of animal painting—painting cows and horses, and all these things—that it began with Protestantism. One of the very first animal painters was Roos, a German Protestant, who came to Rome, and the reproach of his fellow-painters was: "There is the man that paints the cows and horses." Even sacred subjects—even they were dealt with in this debased form—in this low and empty inspiration. How were they dealt with? Look, for instance, at the Magdalens; look at the Madonnas of Rubens. Rubens, himself, was a pious Catholic; yet his paintings displayed the very genius of Protestantism. If he wanted to paint the Blessed Virgin, he selected some corpulent and gross looking woman, in whom he found some ray of mere sensual beauty that struck his eye, and he put her on the canvas, and held her up before men as the Virgin, whose prayer was to save, and whose power was above that of the angels. The artist who would truly represent her on canvas, must have his pencils touched with the purity and grandeur of Heaven.

Music—music lost its inspiration when it fell from under the guidance of the Church. No longer were its strains the echoes of Heaven. No longer is the burden of the hymn the heavenly aspiration of the human soul, tending toward its last and final beatitude. Oh, no! but every development that this high and heavenly science receives is a simple degradation into the celebration of human passion; into the magnifying of human pride; into the illustration of all that is worst and vilest in man; and the highest theme of the musician to-day is not the "Dies Iræ,"—an expression, as it were, of the prayers of the angels in Heaven for the dead; it is not the "Stabat Mater," the wailing voice of the Virgin's sorrow; it is not the "Alleluia," to proclaim to the world the glories of the risen God; no, the highest theme of the musician, to-day, is to take up some story of sensual, and merely human, love; to set that forth with all the charms, and all the meretricious embellishments of art. Thus do we behold, in our own experience of to-day, how the arts went down, and lost their inspiration as soon as there were taken from them the genius and the inspiring influence of the Church that created them, and through them civilized the world, and brought to us whatever we have of civilization and refinement in this nineteenth century. Thank God, the reign of evil cannot last upon this earth. It is one of the mysterious circumstances that the coming of our Lord developed. Before the Incarnation of the Son of God, an evil idea seemed to be in the nature of man. It propagated itself; it found a home and an abiding dwelling amongst the children of men. But, since the Incarnation of the Son of God, since the Eternal Word of God vouchsafed to take a human soul, a human body, human sensibilities, and, I will add, human genius—since that time, the base and the vile, and the ephemeral, and the degraded, may come; may debase art and artists; may spoil the spirit of art for a time, but it cannot last very long. There is a native force, a nobleness in the soul of man that rises in revolt against it. And to-day, even to-day, the hour of revival seems to be coming, almost arrived—is already come. The three arts—of Painting, of Music, and Architecture—seem to be rising with their former inspiration, and seem to catch again a little of the departed light that was shed on them and flowed through them, from religion. Architecture revives, and the glories of the thirteenth century, though certainly they may not be eclipsed, yet they are almost equalled by the glories of the nineteenth. But a short distance from this, you see, in the middle of a great city, and behold, rising in its wonderful beauty, that which promises to be, and is to be, of all the glories of this city the most glorious—the great cathedral. Across the water you see, in the neighboring city of Brooklyn, the fair and magnificent proportions of that which will be, in a few years, the glory of that adjacent shore, when on this side and on that, each tower, and spire, and pinnacle, upholding an angel or saint, the highest of all will uphold the Cross of Jesus Christ! Music is reviving again—catching again the pure spirit of the past. A taste for the serene, the pure, the most spiritual songs of the Church, is every day gaining ground, and taking hold of the imagination. Painting, thank God, is reviving again; and of this you have here abundant proof. Look around you! No gross, earthly figure stands out in the bare proportions of flesh and blood! No vile exposure of the mere flesh invites the eye of the voluptuous to feast itself upon the sight! The purity of God is here. The purity of the Church of God overhangs it, and the story of these scenes will go home to your hearts and to the hearts of your children, as the story that the blessed Angelico told in Florence six hundred years ago! Thanks be to God it is so! Thanks be to God that when I lift up my eyes I may see so much of the purity of the face down which flow the last tears of blood! When I lift up mine eyes here, it seems to me as if I stand bodily in the holy society of these men. It seems to me that I see, in the face of John, the expression of the highest manly sympathy that comforted and consoled the dying eyes of the Saviour. It seems to me that I behold the Blessed Virgin, whose maternal heart consented, in that hour of agony, to be broken for the sins of men. It seems to me that I behold the Magdalen, as she clings to the Cross, and receives upon that hair, with which she wiped His feet, the drops of His blood. It seems to me that I behold that heart, humbled in penance and inflamed with love—the heart of the woman who had loved much, and for whom He had prayed. It seems to me that I travel, step by step, to Calvary, and learn, as they unite in Him, every lesson of suffering, of peace, of hope, of joy, and of divine love!

Thank God, it is fitting, in a Dominican Church, that this should be so! It is fitting, in a temple of my order, that, when I look upon the image of my Holy Father, over that entrance, in imagination, and without an effort, I travel back to the spot where I had the happiness to live in my student days, and where, in the very cell in which I dwelt, I beheld, from Angelico's own hand, one glorious specimen of his art. These are the gladness of our eyes—the joy of our hearts. They give us reason to rejoice with Him, who said: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth!" They give us reason to rejoice, because they are not only fair and beautiful in themselves, but they are, also, the guarantee and the promise that the traditions of ecclesiastical painting, sculpture, architecture, and music, in this new country, will come out and rival all the glories of the nations that for centuries and centuries have upheld the Cross. They are a cause of gladness to us, for, when we shall have passed away, our children, and our children's children, shall come here, and, in reviewing these pictures, will learn to feel the love of Jesus Christ. Amongst the traditions of the city of Ghent, in Belgium, there is one of a little boy who grew up, visiting every day the Cathedral of the city. One day he stood, with wondering and child-like eyes, before a beautiful painting of the Infant Jesus. According as time went on, and reason grew upon him, his love for the picture became greater and greater; and when he became a man, his love for it was so great that he spent his days in the Cathedral as organist, pealing forth the praises of the Son of God. His manhood went down into the vale of years, but his love for the picture was still the one child love—the young love and passion of his heart. And so he lived, a child of art, and died in the odor of the sanctity of God. And that art had fulfilled its highest mission, for it had sanctified the soul of a man. Oh, may these pictures that we look upon with so much pleasure, may they teach to you, and to your children after you, the lesson they are intended to teach, of the love, of the charity, of the mercy of Jesus; that, loving Him and loving the beauty of His house, and catching every gleam that faith reveals of her higher beauty, and everything that speaks of Him forever, you may come to behold Him as He shines in the uncreated light and majesty of His glory!

THE FIDELITY OF THE ROMANS TO THE SOVEREIGN PONTIFF.

A reference to the letters and notes of our Roman correspondents will show that, notwithstanding all inducements to the contrary, the fidelity of Romans to the Holy Father has never wavered. This we can fearlessly assert, in spite of all the statements of our adversaries to the contrary, and, in order to prove our point, would refer our readers to the conduct of the children of Pius IX, both now and when his troubles first began. The history of Piedmontese avarice, usurpation and sacrilege, shows that from 1860 to 1870 no revolution was attempted by the true subjects of the Holy Father, and that whatever disturbances did break out, were the work, not of his own people, but of foreign raiders imported for the purpose. Of the Romans proper, whether of the city or the country, hardly one was on the side of the Garibaldian party, and fewer still on that of Victor Emmanuel. Since the 20th of September, 1870, up to the present year, on every possible occasion, Pius IX has received from his children the most evident signs of the sincerest and the most loyal homage. To show this more clearly, we would quote the words used by a member of the Turinese Parliament, on the 16th of March, 1861:—

The state of things in Rome, (he observed) as you know, is sad enough. Every one agrees in stating that in the veins of the Romans there flows no blood which they are willing to shed for the independence of Italy.

Victor Emmanuel's Government had then some hopes of being able to stir up an insurrection on the banks of the Tiber, and of entering Rome as the Marches and Umbria had already been entered. But the Romans were immovable, and stirred not, except to testify their fidelity to Pius IX, their true sovereign. In 1862, Napoleon III entered into an alliance with the Piedmontese, the result of which was his abandonment of the Pope. In fact, the French army actually left Rome; but the Piedmontese in vain waited for any revolutionary outbreak on the part of the Romans. In 1870, Segnor Venosta kept fondly looking for an insurrection in the Eternal City, but he was foiled; nor would the Romans even look at the rebels who entered Rome through the breach of the Porta Pia. After the 20th of September, 1870, when the Italianissimi had forced the Holy Father to shut himself up in the Vatican, after having been deprived of every means of defending himself or of keeping his subjects faithful to his throne, we see them then, though quite free to yield themselves up to the new masters, and to turn their backs upon the Vatican, still remaining loyal to their Pope-King, and preferring rather to lose their situations, or to undergo a long term of imprisonment, than to abandon the Papal standard. And even now, when to be faithful to the Pope is set down as a crime, the Romans daily flock to the Vatican, and break through the ranks of the Piedmontese guard, in order to prostrate themselves before their king, the successor of St. Peter, the Holy Roman Pontiff. It is possible that at a moment like the present, when brute force is so thoroughly in the ascendant, such facts may be turned into ridicule, but wise and prudent politicians cannot but acknowledge their value, and appreciate them accordingly. And this all the more, when they consider how sad is the change between Roman Papal and Roman Piedmontese. The Holy City is now become the center of the thiefdom of Italy; every day adds to the chapter of crime, and, in the public journals we read of offenses being constantly committed whose very name was before unknown. But the Romans are not the criminals, as a glance at the police sheet will satisfactorily show. As before, the subjects of Pius IX, with but few exceptions, continue constant in prayer, thronging the churches, and frequenting the courts of the Vatican in preference to the theatres, and the tempting haunts of vice, opened to them when Piedmontese license poured unbridled through the breach made by Bixio's bombs. As another instance of the iniquitous means used by the Piedmontese to force, if possible, the faithful Romans to abandon their allegiance, we may refer to another authority. The *Voce della Verita* draws a frightful picture of the disorders and horrors of the present state of the prisoners in Rome. These wretched beings, among whom are many innocent men and many poor boys, who, by the cruelty of their persecutors, have been deprived of every means of proving their guiltlessness, are fed on musty rice and coarse, mouldy, brown bread mixed with straw. Of this diet the public authorities take no notice, nor do they care how many die under the treatment they receive in these fœtid dungeons. It would be no unfitting reward, if the tables were turned, and some of the new rulers of Rome subjected to the same fate. Yet, spite of all persecution, spite of insult, robbery, and even murder, the Romans will not consent to acknowledge as their masters those whose advent they never desired. On the contrary, they looked on them as usurpers, allowed, by God, to sojourn for a short time in the city, and, for the sins of the world, to afflict by their presence the Head of the Church, for whose speedy restoration to his dominions they, in common with the rest of Christendom, never cease to pray, whilst, by their unswerving loyalty and constant devotion, they continue to gladden the heart of the sovereign pontiff and so to comfort him in the seclusion of his enforced retirement.—*London Register*.

NOTES FROM ROME.

ROME, March 9.

The enthusiasm and devotion of the Romans toward the Holy Father is ever increasing. They are to be seen flocking in crowds to the Vatican, especially on Sundays, in order to prostrate themselves at the feet of His Holiness, to hear his words of life and receive his blessing. Last Sunday the parishioners of Sant' Andrea, and of San Bernardo, had the honor of seeing the venerable Pontiff, and of hearing his discourse. They were about 1,500 in number, most of them belonging to the aristocracy. To their well-worded address, and some elegant sonnets, the Holy Father replied in the following speech:

I am, indeed, rejoiced, my dear children, to see you coming to comfort and bring consolation to your Sovereign and Father. You, also, imitating the sorrowful voice of the Church, come to deplore with me the great evils which are daily multiplied through the evil workings of her rebellious children, to whom the Church cries out: "*Ecce filios enutrivi et exaltavi, ipsi autems preverunt Me.*" And yet these are children who received in their baptism the noble Christian character, and promised, in their Confirmation, to fight for that very Church against which they are now turning their perfidious arms. Sad is it, indeed, to see so many Christians on whom both God, the Church, and their Father, the Pope, have heaped so many benefits, showing themselves, in return, so ungrateful to their Lord and His Church! To-day, the Gospel calls to mind those miracles of our Lord Jesus Christ, by which He gave light to the blind and hearing to the dumb. No sooner were these miracles wrought than the people kept crying out: "This is truly the Son of David; this is the Saviour of the world!" But they who were then the leaders of the people, in the same way as those who are now leading the multitude, kept shouting out: "This man works miracles through the devil!" Oh, my dear children, we are witnessing the very same contradictions in these present days. You come to honor and revere the Vicar of Jesus Christ, whilst others make a boast of despising and mocking Him; you frequent the churches, and fear and praise the Most High; but others are waging war against God and against His Church. Much that is good and edifying is published by the Catholic Press; but how many bad and poisonous principles and doctrines are propagated by the liberal and anti-Catholic journals! These contrasts are continually to be seen in our days, as in the time of the primitive Church, so that we may apply to our age those verses of the poet:

"Pugnant humentia siccis,
Mollia sum duris, sine pondere habentia pondus."

Yet this contrast makes your faith, piety and religion shine out more conspicuously in the face of the world. Keep yourselves in these sentiments, and fear not. Almighty God is ever watching over you, and He will save you even in the midst of this corrupt society, and preserve you against the principles of these modern and godless governments. What are they? They have come down into the midst of the arena to fight against the Church, of whose dominating influence they are in the greatest dread, and the anti-revolutionists whom they long to destroy. They attack the Church with hypocrisy and bitter scorn, and good Catholics with brutal force and the bayonet. But without God we cannot either conquer or govern; nor can we guide the people, if they are not educated according to the principles of justice and religion. I say, freely, to the rulers of nations, remember what God has said:—"*Per Me principes imperant.*" Let them remember the words of the Gospel:—"*Qui non est Mecum contra Me ezt.*" Useless is every attempt at conciliation with traitors and robbers. I have the right to inculcate these truths on all the rulers of nations; I possess a greater right than Nathan had to announce them to David, or Ambrose to Theodosius. I say these things for their good, that they may not be overwhelmed by an enemy, who is menacing them more and more every day, and plotting their total destruction. O, my God, bless, I pray Thee, this our society so oppressed; bless these good Romans who, in spite of so many solicitations and seductions, remain faithful and loyal to their Sovereign. Confirm, O, my God, the word of Thy Vicar, uphold his feeble arm, strengthen his constancy in the discharge of his holy ministry, and bless this people which surrounds him. *Benedictio*, etc.

No sooner had the Pope finished his speech, than all the vast assembly cried out "Viva Pio Nono, Papa Re!"

The Catholic Guardian.

FRANCIS DILLON EAGAN, Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOTH HOLD ENTIRE AND INVIOLATE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

Catholic Calendar.

APRIL — 30 DAYS.

14. Sunday.—SECOND SUNDAY AFTER EASTER. Epist. 1 Pet, ii. 21–25; Gosp. John x. 11–16.
15. Monday.—Of the Feria.
16. Tuesday.—Of the Feria.
17. Wednesday.—St. Anicetus, Pope and Martyr.
18. Thursday.—Votive of the Blessed Sacrament.
19. Friday.—Of the Feria.
20. Saturday.—Votive of the Immaculate Conception.

SATURDAY, APRIL 13, 1872.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN." (Letter of Pope Pius IX, in 1851.)

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine." (Encyclical of Pope Pius IX, in 1853.)

"Leave nothing untried by which our holy religion and its salutary teaching may more increase in the United States, and unhappy wanderers may return to the safe path." (Letter from Pope Pius IX, to the Prelates of the United States, in 1855.)

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers which alone can make the new paper a success.

✠ JOSEPH SADOC ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

ABORTIVE PROSELYTISM.

There is something singularly ludicrous in the desperate efforts of the "Evangelical" mind to prove that Protestantism has, of late, achieved signal conquests in Catholic countries. The overthrow of Maximilian and of French influence in Mexico, we well remember, was hailed by the New York *Independent*, and other journals, as the dawn of the "Reformation" in that country, a prediction which the accession of Juarez, a practical Catholic, by the way, to Presidential power, has by no means realized. In the sister Republic, under native rule, we hear of no converts to Protestantism—a circumstance which the New York *Observer*, with characteristic amenity, is good enough to ascribe to the dense ignorance and superstition of the Mexican population. In this country, within the last few weeks, the result of untiring Protestant zeal may be gleaned from the fact that certain organs, wholly out of tune, have hymned, with many flourishing passages, the recent confirmation by Bishop Potter, at the Episcopal Church in Twenty-second Street, New York, of twenty-eight catechumens, belonging, we are informed, to the congregation of the Spanish P. E. Church of Santiago. We have, we are free to confess, failed, after diligent investigation, to obtain any particulars of the "conversions" in question, and, in the absence of details, are inclined to regard the affair as mythical, in its way, as the spiritual conquests so loudly heralded, some years ago, in the London press, of the late Anglican Bishop Alexander among the Jews of Palestine.

The disasters which have attended the Protestant campaign in Spain, and in Italy, though propped up by Savoyard bayonets, and backed by British and Prussian gold, are, one would think, hardly reassuring to the "Evangelical" mind. In the former country, indeed, the Protestant cause may be said to have experienced its Sedan. At Madrid, the headquarters of "Evangelical" operations in the Iberian Peninsula, the Protestant chapel has, according to advices received by the last mail from Europe, been closed, the pastor and three principal assistants having made their abjuration in the Church of San Isidro, in the presence of the Patriarch of the Indies, and other prelates. From the advent of the late Earl of Clarendon (of infamous memory in Ireland) as British Envoy at the Spanish Court, may be dated the first efforts of the London Bible Society in the beautiful land of St. Dominic, St. Ignatius Loyola, St. Francis Xavier, St. Teresa, and other glorious saints. The British Minister was the friend and patron of imbecile Mayors of the Palace, like Baldomero Espartero, ex-Regent of the kingdom on the cessation of the Carlist and Christino conflict, and of miscreants like Mendizabal—half Moor, half Jew—both, like their disciple, Victor Emanuel, red-handed robbers of the Church of God. What the infidel Stremayer, at present Minister of Worship (*proh pudor!*) at Vienna, and his Jewish colleague, Unger, are to the Austro-Hungarian monarchy, Espartero and Mendizabal were to Spain, and something more. Lord Clarendon, the apostle of heresy in the Catholic Kingdom, lived, we are glad to chronicle, long enough to behold his diplomatic successor at Madrid, Lord Howden, abjure Protestantism in a Catholic Church in London.

Not untruly, assuredly, in his recent noble vindication of Catholic Spain, has the heroic Bishop of Havana, Senator of the kingdom, reminded us that his glorious country—once first among the nations—carried her morality, laws, and theology into different parts of the New World, and that "all those who speak the language of Cervantes are unanimous in maintaining the doctrine of Papal Infallibility." In branding with indelible infamy a committee composed, it is reported, of a few degraded clergymen, in connection with M. Michaud, the illustrious prelate says:

> Perhaps this committee is composed of a score or so of Spaniards, who, dispersed in England, Switzerland, and the United States, have been seduced by the gold of the Protestants, and have returned among us, bearing the high-sounding title of deacon and bishop, given to them by the Presidents of the Biblical Societies of London, New York, or the Evangelicals of Berlin. But, up to the present day, not a single Spanish priest has attacked, either in public, or by the press, the sacred dogma of the infallibility. Spain is, at this very hour, one in its God, one in its Faith, one in its Baptism; and this, too, in spite of the liberty accorded to an infidel Constitution, and in spite of the efforts of Protestants, who are now more favored than the priests and bishops, and more than the Catholic religion, against which the persecution rages.

So much for abortive proselytism in the Iberian Peninsula!

Of the *fiasco* that has blackened the Protestant horizon in Italy, under "Liberal" auspices, we propose to say something in a future impression of THE GUARDIAN.

CATHOLIC UNION.

In view of the evils which afflict the Church, the Catholics of New Orleans have, we are glad to learn, adopted the idea of organizing an association uniting all the Catholics of the world for the defense of their rights, of those of the Holy See, and of society. The Constitution of the Catholic Militant Union of the Cross has, it may be added, received the approbation of His Grace, the Most Rev. Archbishop of New Orleans.

At no epoch in the existence of the Church, we are reminded by Bishop Martin, of Natchitoches, has unity of action been more imperatively demanded, on the part of Catholics, than at the present time. Those familiar with European affairs need not be told that the most sacred interests of society are menaced. The spirit of the warfare waged against the Church is revealed in the Satanic efforts of secret societies, culminating in the high-handed spoliation and oppression of the Sovereign Pontiff. "The war has come at last," in the language of Bishop Martin, "and from one end of the world to the other is heard the war-cry, a diabolical echo of the deicide Jews, an echo of hell. We will not have Him reign over us. Away with His Church! Let us destroy it, and let even its foundations be overthrown.

"Satan has drawn up his sombre legions in battle array. Rage is in their hearts, words of blasphemy upon their lips, and power in their hands. Forsaking their endless divisions and mutual hatred, Jews and pagans, infidels, and the hundred-headed hydra of Protestantism have met together against the Lord and His anointed."

In a recent Allocution delivered to the members of several Roman parishes, the Holy Father compared the present trials of the Church and the Holy See to those afflictions permitted by Almighty God to be inflicted by Satan on the holy Patriarch, Job, for the trial of his faith. His Holiness said:

Dear Children,—I am much deceived, or the Devil has even now obtained the like permission to range through the world and attack souls. It may be that God has once more said to the Devil: Whence comest thou? and, Whither goest thou? And the Devil has answered: *Perambulavi terram et circuivi eam.* And Almighty God may have said to him: Hast thou seen all those societies of good Catholics; hast thou seen all those good Romans; hast thou seen all those chosen souls who love goodness, those fervent Catholics that go on fearing and loving Me, slandered, vilified, oppressed, and ruined as they are? If thou hast seen them, thou knowest that they do so—that they continue to throng the churches and to supplicate Me before the altar, that I may withdraw My heavy hand, and come to their aid, so that at last they may breathe the pure air of tranquility and of peace.

Well, after so many and various afflictions, the Lord remembered Job, and gave him back more than he had had before; then he returned back to his possessions, and became the father of a numerous and happy family, and died at last tranquil and content, and loaded with blessings. O may He grant to us all a like happy issue of our trials; and that the Divine justice being appeased, all things may return to peace and tranquility, so that in the streets of the metropolis of Catholicity the priest—the man of God and the man of order—may be able to walk without fear of insult, and without threats of murder. Such is my desire and prayer.

Bishop Martin is of opinion that doubt is no longer possible to Catholics; and we agree with him that it is high time to listen to the voice of warning wafted from every quarter of the globe, and crying out "Unite!" Unity of action has hitherto given strength to the Satanic enemy—by unity of action shall we conquer. And we may be permitted to unite with the good Bishop in welcoming the suggestion of a Catholic Militant Union of all the faithful, under the banner of the Cross, in which are "salvation, life and protection against our enemies."

WEAKNESS OF FALSEHOOD.

THE CAUSES THAT LED TO THE MASSACRE OF SAINT BARTHOLOMEW.

Men who have firm convictions upon any subject which they consider of vital importance, can not calmly endure the promulgation of doctrines contrary to their own. This is true of all ages; of all people. The evidence of it is written in the blood of every generation since Cain and Abel offered two kinds of sacrifice to the Creator. Civilization may claim that she has conquered this spirit, but it is an empty boast, contradicted not only by every chapter in the world's history, but by the daily observation of all observing men. And, what may seem strange, those who have cried the loudest for "toleration," have been the most intolerant. Witness John Calvin, thundering against the intolerance of the Church of Rome, and burning at the stake those who dared to contradict him within the circle of his power; witness the American Puritans, preaching nothing but "religious liberty," but practicing nothing but the most unrelenting persecution; witness Roger Williams, banished by the Massachusetts Puritans, advising the trained bands not to march under the British flag, because it had the cross upon it; witness, in short, every "Reformer" who ever claimed toleration for his views, and, who by any chance, gained power. "Reformers," so-called, are always earnest, emphatic men, with the bump of self-esteem and self-reliance well developed, who fancy that upon them has devolved the task of righting all the wrongs which have crept into the relations of man with man, and hence they, of all others, can least brook contradiction.

Elizabeth, who was crowned Queen of England as a Catholic, had concluded to turn "reformer," and with her claim for freedom of thought for herself in religious matters, she made the promulgation of doctrines not in harmony with her own a crime, which might subject the offendor to death. John Calvin, a Frenchman, educated first for the priesthood, and then for the forum, had become the "Legislator of Geneva," and felt so greatly the necessity of "reforming" Europe that those who were convicted of harboring sentiments friendly to the "intolerant" Church of Rome were put to death. Francis II, a sickly boy, who had but little force of character, and who was satisfied with the Church of his fathers, was King of France. Catherine de Medici, the mother of Francis, who, up to the death of her husband, had not sought political power, now attempted to become the "power behind the throne;" but Francis' wife, the afterward unfortunate Mary Stuart, whose melancholy fate has challenged the sympathy of all classes since, continued to throw the power into the hands of her two uncles, the Cardinal of Lorraine and the Duke of Guise. This raising up of the House of Lorraine caused the bitter enmity of the "princes of the blood"—the King of Navarre and his brother, the Prince of Conde. Under the preaching of Calvin and his disciples, Protestantism was gaining considerable ground in France. Anthony of Navarre, with some of the other nobles of the realm, who were also envious of the favor shown the Guises, embraced the new religion, and sought to use it to overthrow their enemies. Elizabeth, who sought to become the head of the Protestant Church, not only in England, but of the world, was not long in understanding the situation of affairs. She could accomplish the double purpose of weakening the power of France and of the Catholic Church, by stirring up internal dissensions. To this end she sent a crafty emissary, one Throgmorton, to France to assure the Protestant leaders of her friendship and assistance in the overthrow of the power of the Duke of Guise and his brother the Cardinal. The result was the plot known as the conspiracy of Amboise, and, as this was the breaking out of the religious wars of the sixteenth century, we will give it some attention. We intend to rely, in this entire article, upon Protestant authority, and, of the beginning of these civil wars, we call attention to the following extract from H. Mosely's "Life of Palissy, the Potter," published in London, in 1852:

> At La Ferte, on the frontier of Picardy, the malcontents assembled at a chateau belonging to the Prince of Conde, who was a Bourbon, brother to Anthony, King of Navarre. The Prince of Conde was a man given to ease and pleasure, who did not keep one mistress the less for having adopted the reformed opinion in religion. At this meeting, Coligni showed that there were in France two millions of reformers capable of bearing arms. It was resolved to strike a great and final blow at the dominant Guise faction. Troops were to be levied secretly throughout France, captains were to be appointed over them, and they were to be brought quietly from all parts to concentrate at Bloise, for there the King would rusticate in the succeeding Spring and endeavor to recruit his feeble health. The exact service to be done by them and their precise destination were to be kept secret from the troops; but Calvinists were to be levied, in the understanding that they were to strike a sure blow for the freedom of their religion, political malcontents were to be told that they were to secure the triumph of their party. The real intention was to break out suddenly at Bloise with overwhelming force, to decoy the Guises—the King's uncles and his chosen though obnoxious ministers—out of the royal presence, to imprison them, and institute against them public prosecution. The princes of the blood and the ancient officials, with Montmorency, of course, at their head, were thus to be placed, where they believed they had a right to be, at the head of State affairs, and the party of the Guises would be most effectually crippled.
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> This plot, which is called the conspiracy of Amboise, was kept duly secret by its first promoters. None of them would venture to commit himself by assuming the post of leader in an enterprise which, even when seen through the mists of faction in those days of enterprise, could not have appeared very noble to an honest man. An ostensible leader was required, also, who should be notoriously bold and able, while at the same time he was not provided with a set of principles too inconveniently definite. Captains and soldiers were to be tempted out of many regions of opinion, and a leader was required who should be distasteful to none.
>
> The required chief was found in a reckless, roving soldier named Renandie, a man sprung from a good house in Pesigord. Renandie received a detailed plan of the whole enterprise, in which provisions had been made beforehand for a long series of contingencies. He was instructed to say, that, when the time should be ripe, the prince of Conde would assume the lead of the movement, to which the people were invited. The name of the queen-mother was by some unfairly used as a consenting party to the enterprise, and she, it was said, would never have sanctioned treason.
>
> *Finally, to prop all sinking consciences, theologians, and juri-consults, chosen judiciously, were requested to supply, and did supply, attestations that no law, human or divine, would be violated by the proposed move in the game of politics.*

Another Protestant authority (the New American Cyclopædia) says: "They agreed to enter that place on a certain day in detached parties, to *massacre the Guises* and seize the person of the King." The Duke of Guise learned of the plot, assembled a force to counteract it, and cut to pieces the forces of the conspirators as they were entering the city. More severity was, perhaps, used than was required, but it is hard for a man who has discovered a plot to murder, in cold blood, himself, his family and followers, to stop at exactly the right place, when he has the plotters in his power. The writer in the cyclopædia above quoted, maintains that Catherine de Medici, the King's mother, was concerned in the plot with the Huguenot leaders, and that a regency was to be established under the guidance of Catherine. Conde was arrested, tried and convicted of treason, and sentenced to the scaffold, but the death of Francis II and the crowning of Charles IX, saved his life. Charles was but ten years of age, and his mother was named Regent. The Queen, as is well known, had no religion. She was only anxious to crush the power of the Duke of Guise, so she took the Huguenot leaders into her confidence.

A history of the Huguenots, written by Samuel Smiles, and which has Harper's imprint upon it, which is a sufficient guarantee that it is abusive enough of everything Catholic, says: "The King's Minister was, however, desirous of bringing all parties to an agreement, if possible, and especially of allaying the civil discord which seemed to be fast precipitating France into civil war." And a royal edict was issued in January, 1562, guaranteeing to Protestants the right to worship as they chose. This writer (Smiles) says:

> There was no dominant or controlling power in the state, which drifted steadily in the direction of civil war. Both parties began to arm; and in such a state of things a spark may kindle a conflagration. The Queen-mother, though inclined to the side of the Reformed, did not yet dare to take a side; but she sounded Coligni as to the number of followers that he could, in event of need, place at the service of the King. His answer was, "We have two thousand and fifty churches, and four hundred thousand men able to bear arms, without taking into account our *secret adherents*.

So it seems that the Huguenot leaders, encouraged by the Queen Regent, were fully prepared for

the struggle. But it was not the policy of Catherine to allow the Admiral Caligni, now the real head of the Huguenot party, to gain complete control of the government, and she now, for the first time, joined the Guise, or Catholic party. We now quote, from Smiles, a picture of this strife :

A period of fierce civil war ensued, in which the worst passions were evoked on both sides, and frightful cruelties were perpetrated, to the shame of religion, in whose name these things were done. The Huguenots revenged themselves on the assassins of their co-religionists by defacing and destroying the churches and monasteries. In their iconoclastic rage, they hewed and broke the images, the carvings, and the richly decorated work of the cathedrals at Bourges, at Lyons, at Orleans, at Rouen, at Caen, at Tours and many other places. They tore down the crucifixes, and dragged them through the mud of the streets. They violated the tombs alike of saints and sovereigns, and profaned the shrines which were the most sacred in the eyes of the Roman Catholics. "It was," says Henry Martin, "as if a blast of the infernal trumpet had everywhere awakened the spirit of destruction, and the delirious fury grew and became drunk with its own excess." All this rage, however, was but the inevitable reaction against the hideous cruelties of which the Huguenots had so long been merely the passive victims. They decapitated beautiful statues of stone, it is true but the Guises had decapitated the living men.

It is not necessary, in our rapid sketch, to follow the course of the civil war. The Huguenots were everywhere outnumbered. They fought bravely, but they fought as rebels, the King and the Queen-mother being now at the head of the Guise party. In nearly all the great battles fought by them, they were defeated—at Dreux, at St. Denis, at Jarnac, and at Montcontour. * * * * * Peace, however, had at last become a necessity ; and a treaty was signed at St. Germain's in 1570, by which the Protestants were guaranteed liberty of worship, equality before the law, and admission to the universities, while the four principal towns of Rochelle, Montauban, Cognac, and La Charite were committed to them as a pledge of safety. Under the terms of this treaty France enjoyed a state of quiet for about two years, but it was only the quiet that preceded the outbreak of another storm.

A pretty fair grace, we would call this, for an "intolerant and bigoted" party to offer a foe who had taken up arms against the government, and who, in their "iconoclastic rage," had committed the depredations above recited !

(*To be Continued.*)

CATHOLIC CHURCH IN CALIFORNIA.

THE MISSION AT ST. FRANCIS CHURCH, ON VALLEJO STREET.

During the past week, Rev. Father Henneberry has been conducting a Mission at St. Francis Church. Every day, morning and evening, a sermon was preached on some one of the great truths of salvation, and, judging from the large numbers in attendance, the results of the Mission must have been very good indeed. The importance of considering our "last end," and the means of attaining it, hardly ever get due attention; but, during the season of a Mission, an interest is awakened in those matters more than at any other time, and people realize, to a greater extent than ever, the positive necessity there is to make an earnest effort for the purpose of securing everlasting happiness. Hence, those who hardly ever think of going to a church are attracted at the time of the Mission, which is usually conducted by some members of a religious Order. The Order of the Most Precious Blood is one of the strictest in the Catholic Church, and its members are to be found in every country in the world. They are noted for their intense zeal, piety, and mortification. On this coast, the Rev. Father Heneberry is the Provincial of this Order, being a clergyman of more than ordinary eloquence and ability. The Rev. Father O'Neal, one of his ablest assistants, is also full of zeal in the cause of religion. The amount of good done by the Rev. Fathers is beyond all calculation since they came to this coast.

On Tuesday night, Father Heneberry spoke at length on the honor due to the Saints and Angels, and he proved, from various examples taken from Scripture, that honor was due to the servants of God. He referred to the honor Angels were held in by the ancient patriarchs and prophets, Abraham amongst the rest. Every one, the reverend gentleman said, was respected in society according to his rank and position, and, therefore, common sense dictated that honor should be paid to the Saints of God. Honor to whom honor is due. Every one honors

A GOOD MAN,

in proportion to his virtue. The Saints could not have attained the high perfection they did without the grace and assistance of the Almighty, and when God conferred that grace on them, and exalted them to a high position in Heaven, and when, in a word, God thus honors them, why should we not honor them also ? Hence, Catholics should not be accused of

SUPERSTITION.

Catholics prayed to the Saints for aid in their difficulties. Here the Reverend Father proved, from several Scriptural texts, the doctrine concerning the invocation of Saints. St. Paul was adduced to show that he approved of the practice of Christians asking the intercession of the Saints. St. John, the Evangelist, also approved of, and recommended, the

INTERCESSION OF SAINTS.

The antiquity of this custom of praying to the servants of God likewise proved that Catholics were right in begging of the Saints to help them in working out their salvation, by prayers offered up before the throne of God. St. Augustine, St. Ambrose, and all the Fathers, taught the doctrine of Intercession. The Councils taught the same. The Church never, however, inculcated that the intercession of the Saints was essential to salvation. What she (the Church) required was that her children should believe that the Invocation of

THE SAINTS

was very *useful*, in order to procure the salvation of souls. All persons wished to be holy, yet it was with them (his hearers) to become holy, for had not God said, "Ask and you shall receive, seek and you shall find, knock and it shall be opened to you ?" Therefore, they should ask the intercession of the Saints. When a poor person wished to ask a request of

A RICH MAN,

whose dignity filled him with fear, would not that poor person prefer to ask a friend of the rich man to intercede for him, in order the more certainly to obtain the desired favor ? And thus it was in the spiritual life. Christians, when they wished to obtain a favor of Heaven, asked the intercession of the Saints, because the Saints were the special favorites of Heaven. Catholics were called superstitious because they invoked the servants of God to pray for them. This, the Reverend Father said, was unjust and unreasonable, because it was against common sense to suppose that it was as easy to obtain a request from a great personage directly as indirectly through the medium of a friend. This principle held equally well in religion as in the world. After reciting a number of fervent prayers for the conversion of sinners in general, and for one in particular, who had not been to the Sacrament for twenty years, the Rev. Mr. Heneberry said the Rosary, in which he was joined by the entire congregation. Then followed the Benediction of the Most Holy Sacrament, which concluded the exercises for the evening.

General Intelligence.

[PREPARED SPECIALLY FOR THE CATHOLIC GUARDIAN.]

HOME.

— It is feared that spotted fever will become an epidemic in New Jersey.

— Advices from Corinne state that the snow is disappearing on the Union Pacific Railroad.

— Heavy freshets have occurred in the interior of New York, and much damage has been done to railroads.

— The prospects of a large yield of wheat in East Tennessee is, it is reported, "fine indeed."

— Nakassima, of the Japanese Embassy, accompanied by his suite, left New York on April 6th for Europe.

— Mr. A. T. Stewart, the Irish-American millionaire, of New York, is said to possess the finest art gallery in America.

— Barley, in some parts of the San Joaquin Valley, averages five feet in height. The yield promises to be unusually heavy.

— At Los Angeles, St Patrick's Benevolent Society has been presented with a beautiful Irish flag by two young ladies of that city.

— The olive-tree, it is confidently stated, can be successfully cultivated in California from the foothills of the Sierra to San Diego.

— The total vote of the Mormons in Utah, in ratification of the State Constitution, is 25,324, probably one-half cast by women.

— Explosions resembling distant artillery were heard on April 10th in the mountains of Inyo, from the summit of Mount Breckenbridge.

— What is styled "a corner in the market" has raised copper to forty-one cash, and thirty-five cents for delivery, from June to October.

— A shock of earthquake was felt at Stockton on the night of the 10th instant. At Visalia, earthquakes continue to be the order of the day.

— The Mexican difficulty continues to loom in the distance. Cortina's troops have crossed the Rio Grande, making cattle-lifting raids on United States territory.

— The sum of forty-five thousand dollars has already been subscribed for the erection of a new college building in this city, under the direction of the Christian Brothers.

— The *Nevada Transcript* states that quartz and placer claims are paying well in that State, but owners of mines refrain from giving the items, for fear of being robbed.

— The disease known as Curled Leaf has made its appearance among the fruit trees in several parts of California. Peach, apricot and almond trees suffer most by the blight.

— The New York bank statement of April 6th shows the banks in a weak condition. Of the legal reserve of $4,000,000 they now hold only $1,139,250—above 25 per cent. of the amount required by law.

— By the passage of a law in Illinois, "to secure all persons freedom in the selection of an occupation, profession or employment," women can be elected or appointed to any office, and may practice as lawyers. The law goes into effect July 1st.

— The exodus from what was lately French territory has set in with a vengeance. A New York telegram mentions that 1,600 French immigrants from Alsace and Lorraine have arrived in that city during the week, all destined west, and all apparently in good circumstances.

— The New York *Herald* designates the Inyo earthquake "California's fearful cataclysm." The *Bulletin* indicates that a cataclysm, as defined by Webster, is "an extensive overflow or swelling flood of water ; a deluge." After the *Herald's* blunder—the deluge, in the old Bourbon's meaning of the phrase.

— The late cold weather and the drought have occasioned an immense loss of cattle in Texas. In the western part of that State, 200,000 head of cattle have died during the past few weeks. According to late advices, abundant rains have recently fallen over all the State.

— A local contemporary notices the agitation for railroads branching from various centres to the Pacific trunk road. In Nevada the project for a railway from Palisades to White Pine and Pioche is freshly broached, and Congress is asked to grant a franchise for more than one railroad from Salt Lake westward through Idaho and Oregon.

— The *National Standard*, an Eastern temperance organ, quoted by the California *Agriculturist*, contends that drunkenness is increasing in this State, owing to the production of native wine and brandy. According to the *Bulletin*, there never was so little intemperance in the Golden State as at present. The same paper adds that our native wines are not popular with intemperate drinkers, who prefer strong liquors. The steady increase in the production of native wines in California is due largely to the demand for export, and of course, what goes abroad does not increase the amount of intemperance at home.

FOREIGN.

— General Sherman and staff have arrived at Constantinople.

— Lord Dufferin, an Irish nobleman, has been appointed Governor-General of Canada.

— Barcelona, Spain, has a Passion-play of its own, after the model of that of Ober-Ammergen.

— Internationalism has been declared by a German jury to be high treason against the German Empire.

— A despatch from Rome, of April 10th, mentions that Mount Vesuvius is again in a state of violent eruption.

— Latest advices from France announce officially that up to March 14th, 41,409,062 francs had been subscribed towards the Ransom Fund.

— The Grand Jury at the Old Bailey (London) found a true bill on April 10th against O'Connor, Queen Victoria's assailant, charging him with misdemeanor.

— President Thiers and Count von Arnim will, according to the cable, soon commence negotiations for the complete evacuation of French territory by German troops.

— Terrible anarchy prevails throughout Mexico. A shock of earthquake was felt in the Capital and in several States, lasting 30 seconds, on the 26th ultimo, the day on which occurred the great shock in California. The disturbance was accompanied by an eruption of the volcano of Colima.

— Diamond-seekers in South Africa, unlike the early gold-diggers in California, have not only the deadly climate to contend with, but the absence of every comfort of life.

— Four of the States of Central America—Costa Rica, Honduras, Guatemala and San Salvador—that had long been divided and distracted, have formed a confederacy, and adopted a republican form of government.

— A cable telegram dated Madrid, April 10th, states that in the recent elections for members of the Cortes, political parties may be thus enumerated : Ministerialists, 201 ; Radicals, 62 ; Republicans, 62 ; Carlists, 38 ; Opposition Conservatives, 32. In Catalonia the Carlist movement had been suppressed. At Madrid, a meeting of Internationalists was dispersed on the evening of the 10th instant.

— According to a correspondent in the French capital, the Commune and all its horrors might seem to have sunk into the distance of a hundred years to any one who walks up the Champs Elysees. The Tuileries indeed stands gaunt and bare and grim, with patches of gilding on the walls, that only more vividly reveal the awful completness of the havoc. Yet nothing, it appears, can long banish gayety from Paris. Her sky, her climate, her traditions, make it impossible for her people to be long dull—just as the sky, the climate, and the traditions of London forbid the people to be long gay.

RUSSIAN BARBARISM.

A CATHOLIC PRIEST FLOGGED TO DEATH.

The Abbe Sierocinski, formerly Superior of the Convent of Basilicans at Ovreus, took part in the last Polish revolution. He was sent by the Russian Czar to labor in the mines of Siberia, where he plotted with several others to effect their escape. For this he was condemned by the Emperor to receive *seven thousand* lashes. The following is a blood-curdling account of the carrying out of the sentence :

"In March, 1867, two battalions were drawn up in the great square of Ormsk, under the orders of General Galatejew, the cruel servant of a cruel master. Sierocinski and his companions were brought out, and the judgment was read aloud, the words 'without mercy,' which it contained, being especially emphasized. The culprits were stripped to the waist, and their hands were tied behind to a bayonet. Each one, by turns, walked along the whole of one battalion, every soldier administering to him a blow with a rod, with his full strength. A thousand blows fell, and then each miserable, torn, bleeding victim was sent back to receive another thousand. On the third journey, they all fell dead. Sierocinski had been kept until the last, that he might behold the tortures suffered by his friends. A military surgeon tendered him a small vial, containing some drops of cordial, which he refused, crying, 'I want not your drops. Take my blood, and drink it!' He started on his fearful journey, singing, 'God be merciful!' and his wild accents were gradually lost in the thud of the sticks striking his bare flesh, and in the loud words of command of the General, shouting, 'Strike harder! strike harder!' When Sierocinski received the first thousand blows, he fell fainting, his blood dripping on the snow. He was placed upright on a sledge, and tied so as to expose his back to the full weight of the descending rods. The unhappy man continued to groan until he was dragged four times before the battalion. He then became silent. The last three thousand blows fell on a corpse."

CURRAN.—From first to last he never wavered in his attachment to those objects which were dearest to the Irish mind. He toiled in their service for three and twenty years—from 1783, when he entered the Irish House of Commons, to 1806, when he became Master of the Rolls. He did not always reason soundly, nor was he fond of close application ; but with every temptation to be corrupt, he was an honest public man. He opposed, indignantly, all the abuses of Government, and pleaded nobly for the removal of Catholic fetters. The versatility and brilliancy of his powers were beyond description. Lord Byron, who saw him in 1813 and 1816, wrote to Moore : "I have met Curran at Holland House—he beats everybody—his imagination is beyond human, and his humor perfect. Then he has fifty faces, and twice as many voices, when he mimics—I never met his equal. He is quite fascinating. What a variety of expression he conjures into that naturally not very fine countenance of his ! He absolutely changes it entirely. I have done, for I can't describe him, and you know him." Again, three years later, Byron wrote : "Curran ! Curran's the man who struck me most. He was wonderful even to me, who had seen many remarkable men of the time. Such imagination ! There never was anything like it that I ever saw or heard of. His published life, his published speeches, give you no idea of the man—none at all. He was a machine of imagination, as some one said of Piron that he was an epigrammatic machine."

THE CHURCH IN PRUSSIA.—The principal Catholics of Cologne have been holding a meeting at the Dom Hotel, to protest against the proceeding of the municipality in giving over the chapel of the Stadthaus to the Alt-Katholiken. More than a thousand burghers attended, and an address and deputation to the Archbishop was voted in condemnation, not only of the act above mentioned, but of the conduct of the priest Tangermann, in officiating in spite of his excommunication, and writing rebellious letters in the *Kolnische-Zeitung*. The military papers are very angry with the chaplain-in-chief, Mgr. Namzanowski, for having prohibited the army chaplains from celebrating Mass in the garrison church, which has been profaned by this same priest, and they threaten the abolition of the Catholic military chaplaincies, which exist, they say, only as an experiment since 1836. There are rumors of probable prosecutions against Mgr. Melchers, Archbishop of Cologne, and against the Bishop of Osnabruck, as well as against the Bishop of Ermeland, for the sentences of excommunication which they have issued.

RELIGIOUS CORPORATIONS.—The Court of Appeal at Rome has decided, in the case of the English College and the Convent of the Trinita de' Monti, that there are no such things as foreign corporate bodies (*enti morali*) in Rome, but simply institutes, subject to the present and future laws of Italy. The object of the present suit, on the part of the English colleges and the French nuns of the Sacre Cœur, was to preserve rights acquired by them under deeds of mortgage executed under the Pontifical *regime*. This decision, observes a correspondent of the *Journal de Bruxelles*, opens the way for every kind of vexatious attack on religious communities, and even on foreign foundations; and the advocate for the English College and the Trinita de' Monti was justified in saying that foreign nations ought to write up on the frontiers of revolutionary Italy—"*Heu ! fuge crudeles terras, fuge littus avarum.*"

SCHOOLS IN ROME.—The Italian Minister of Public Instruction is opening a campaign against Catholic primary schools. He has issued a circular to the *employes* of his office, enjoining a strict watch to be kept over schools kept by religious bodies, or ex-religious, "or others, living under the shadow of the right of association." He is afraid of such persons "changing their domicile in order to deceive the Government," as also "that they may belong to a political or religious propoganda" (*sic.*) We suppose most people who teach religion to children do belong to a "religious propaganda." However, he is afraid of "a propaganda from abroad," whatever that may mean, and "an education with two ends ;" we suppose one that will make good Christians as well as good citizens. But however nonsensical the reasons given, the animus of the circular is clear, and its aim is unmistakable.

Selected.

MORTALITY AMONG CHILDREN.

The New York *Star* has this illustration: "Jane, give the baby some laudanum and put it to sleep, and then bring me my parasol; I am going to a meeting for the education of mothers in the care of young children." "Yes, mum." Average weekly death rate in New York City, 650; of children under five years of age, 400. That's so, Sorosis.

Health Officer reports for February, 478 deaths; 221 of them children under five years old, and only 5 over 80, in Cincinnati. This fearful state of things will continue until women are trained up, from their very cradles, to regard the personal care of all their helpless dependents as the all-important duty of life. Train up a child in the way she should go, and when she is old she will not depart therefrom. Give the young girl her own plot of ground, her chickens, lamb and goat; teach her to care for them herself; to bake, cook, and raise her own food; to make and mend her own clothes, as pastimes; and for which labor she alone can receive the profit—never infringe upon her rights of property—and there would be no heartless laudanum-giving mothers; no puny infants dying on the lap of ignorant, careless, idle, vicious help.

Our present object, however, is to notice the fact that 221—almost half of the whole number of deaths from all causes the last month in this city—were of children under five years old! Can any intelligent and reasoning person believe, for a moment, that the wise and good Creator of all so failed in the construction of his last best work that one-half of its specimens must be demolished before they are fit for any use? If not, should we not search diligently for other causes of this terrible slaughter of the innocents? There are many causes, but we will now present but one: the almost universal practice of dosing children with narcotic drugs, to prevent their crying, relieve their pains, or cause them to sleep. Of this practice, the distinguished Prof. John Eberle, M. D., in his work on the diseases of children, calls opium a treacherous palliative, under the use of which the appetite and digestive powers fail; the body emaciates, and the skin becomes dingy and shriveled; the countenance acquires an expression of languor and suffering, and a general state of apathy, inactivity and feebleness ensues, which often ultimately leads to convulsions, dropsy in the head, glandular indurations, incurable jaundice or fatal exhaustion of the vital energies.

All the usual "soothing mixtures," such as Godfrey's Cordial and Dalby's Carminative, so much employed for allaying the colic of infants, contain more or less opium, and innumerable infants have been irretrievably ruined by these popular nostrums!

Prof. J. A. Gallup said: "It is probable that, for forty years, opium and its preparations have done seven times the injury that they have rendered benefit, on the great scale of the civilized world"—killed seven where they have saved one!

Dr. J. Johnson says, "The whole tribe of narcotics, as opium, hyosciamus, hop and laurel water, or prussic acid, are dangerous sedatives, presenting allurements to the unwary with all the suavity of the Serpent of Eden, and the deception is too often equally fatal."

Rankin says: "Cases are on record which show that a person may recover from the first symptoms of poisoning, and yet ultimately die, from the effects of a single dose."

Other causes of this terrible mortality of infants will be named hereafter. Let mothers and nurses consider well what is here reported before they give their babies these deadly poisons.—*Cincinnati Commoner.*

PROGRESS OF THE FAITH IN NORTH CAROLINA.

It was last spring that the priest of Wilmington received a letter addressed "To any Catholic priest of Wilmington, North Carolina." The writer was a physician, living about eighty miles from the city—a man of great respectability—who had for years been chasing "the Will o' the Wisp" of Protestantism, and at last had given the race up. He had inquired for the Truth at the door of almost every meeting-house, but in vain. He stated in his letter that, looking over a number of the New York *Herald*, he had just read a discourse of Archbishop McCloskey on the Catholic Church. He had never read a Catholic book or talked to a Catholic priest. He had given up the search after Truth and the Church of Christ, but this discourse was a torch and an authoritative guide that roused him, and boldly bade him "Come after me," "Come and see." He asked for books and information. Rev. Father N. kindly corresponded with him, and the result was, that in a few months the gentleman came to the city with his family and entered the Church along with his wife and children. His eldest daughter is now a boarder at the Convent of the Sisters of Mercy. Returning to his home he did not hide the light of Faith in his own bosom. An extensive practice gave his zeal the opportunity of displaying itself. Books of instruction were generously purchased and freely distributed to every one that could be persuaded to only learn something of the doctrines of those "of whom all manner of evil things were said, and who were hated by all men." Far and near was spread the news of the conversion of Dr. ——, one of the most respected and one of the best educated gentlemen of the county. Good people were led to think and to read. And among many were the four brothers of the doctor, with their families. One has already entered the Church, whilst the others will make their profession this week. The Bishop of North Carolina, on returning to Wilmington, sent one of his priests to visit this county. After riding fifty miles in the cars and over twenty in a carriage, the Rev. gentleman reached the doctor's residence, where were gathered his immediate relatives and some intimate acquaintances. The priest, to some of them, was a seven days' wonder. That evening Rev. Father N. baptized the children and gave an instruction to the company, clearly explaining what the Catholic Church does not believe or teach, taking up the common objection about pictures, images and the Bible; and, second, what she does believe and teach, as contained in the Apostles' creed. Next morning everything was arranged for Holy Mass, and here, for the first time for 6,000 years, was offered up, by the true minister of God, the Holy Sacrifice. Around him sat the wondering people, whilst, with uplifted hands to God and in strange vestments and in a foreign tongue, the priest offered up the Sacrifice of the New Law. This was no frock-coat ministry, but a Divine service indeed, whose ritual and ceremonial declared it to be that of the Ancient, unchanging Church of God. A short explanation was given of the Holy Mass, and some of the family made their First Communion. At twelve o'clock, although the weather was extremely cold, the neighbors gathered, to about the number of fifty, in order to hear something of the Catholic Church. Rev. Father N. had to preach from the porch to the people, who were too numerous to find accommodation in the house. The instruction lasted over an hour, and gave great satisfaction. Father N. started toward home that evening, but remained at one of the houses of the converts to instruct his neighbors. Next morning the colored people of his plantation, numbering about fifty, came also to hear the word of God. Poor negroes! They are dreaded on account of their numbers, and are refused membership in the white people's meeting-houses, for fear lest their numbers might obtain for them a title to the Church property. So they are invited to shift for themselves. Catechisms are freely distributed to them. Six months ago, in the visited neighborhood, there was not one Catholic; now there are at least a dozen, and as many more, it is expected, will next week be received into the Church by the Bishop, who has already started to visit the mission.

DECLARATION OF IRISH RIGHTS.

The remedies the Catholics of Ireland have been or years demanding are: 1. That in a chartered Catholic university, or in one or more Catholic colleges forming part of one common and fairly constituted National University, the State shall grant to Catholics the same helps, endowments, and privileges of every kind as non-Catholics have received, or may hereafter receive in their respective colleges, and that there shall be no State interference whatever with the religious teaching and discipline of these Catholic colleges. 2. That intermediate education shall be denominational, and that the State shall divide equitably between Catholic and non-Catholic schools the endowments it has given, or may hereafter give, for intermediate education. 3. That the following changes, and such others as may be involved therein, shall be made in the National school system: The central training school to be organized on strictly denominational principles. The model schools to be abolished and changed into denominational training or intermediate schools, under local management. Parents to be everywhere at liberty to establish and maintain denominational schools when the number of their children of school age is sufficient to supply the required average attendance. The managers of schools to be either *ex officio* the religious Pastors of the children attending them, or else to be balloted for by the parents of those children. The managers of denominational schools to be free in the selection of school books, and in all school books connected with religion. The education board not to supply books to schools, but to give aid, as hitherto, toward the purchase of books and requisites selected by the managers. In mixed schools, where such are established by necessity or by consent of the parents of different denominations, no lessons on Common Christianity, no religious or moral instruction whatever, to be allowed during the time of common or united instruction; and no pupil to be allowed to receive or assist at any religious instruction which is not given by a person belonging to his own religious denomination. The granting of sites for schools, when such are required and are demanded from the board from the parents of a district, to be made compulsory by Act of Parliament; such sites to be granted in perpetuity to local trustees. The parochial clergy to have the right, *ex officio*, to look after their children and give them official instruction, in all national schools. No restriction to be made on the establishment of conventual or monastic schools; the scale of remuneration to be the same for those schools as for others. The educational board to have no power to alter constitutional principles of the reformed system; its powers in all other respects to be strictly defined; no change of rules to be made by the board without previous notice being given to all managers of schools. These are substantially the remedial changes demanded in the national school system.

THE RECENT DISCUSSION AT ROME.

The *Voce della Verita* recently published an article on the discussion between the Catholics and Evangelicals at Rome, as to whether St. Peter was ever in the Eternal City. From this article we extract the following:—

Taken by itself, the selection of such a subject for discussion by the Evangelicals as to whether St. Peter was ever in Rome or not does not appear to show much sagacity, as there are few facts concerning which there are so many irrefragable proofs, even admitted by non-Catholics. But, having regard to the end in view, the choice is significant: 1. because the opportunity is afforded of instilling into the minds of the Romans a certain amount of doubt by thus arguing: If statements as to the sojourn and martyrdom of St. Peter in Rome are false or doubtful, whilst everything tends to establish their truth, how about the more important and mysterious doctrines of the Church which it would be impossible to prove to demonstration? 2. As an attack upon the Pontifical Throne of the Bishop of Rome, who, if he be not the successor of St. Peter in the See of Rome, is no more than any other bishop, and consequently is not entitled to the primacy which constitutes him the bishop of the bishops and of the peoples.

The theme proposed for discussion appears to us to indicate both, great imprudence and an intense hatred on the part of the anti-Catholics toward the Holy See. The result of the argument has been what was, of course, a foregone conclusion—a complete victory for the Catholics; and if the Evangelical had intended to act in good faith, they would have acknowledged their defeat. But this we hoped for in vain. "*Noluerunt veritati consentire, nec victi*," said St. Augustin, in speaking of other heretics, who in his time had been equally worsted in a controversy.

With a very few exceptions, we do not meet with good faith or candor in the enemies of the Church. Beforehand, they make great profession of fairness. "Let us argue, let us examine, let us hear both sides of the question," say they; "thus the truth will be brought out, and when it is manifested we will accept it." All empty talk! History is full of instances of the confutation of heresy; nevertheless, conversions after controversies are rare. The Pelagians were convicted of error in se eral public discus ions, wherefore, in order not to appear too stubbornly ignorant, they themselves admitted the necessity of grace, whilst they still continued in their pulpits and in their schools to teach their heresy. More recently, Luther and Carlstadt were defeated by the illustrious Eck at the Conference of Leipsig, but they none the less persevered in error. At Poissy, in a discussion between the Huguenots and the Catholics, the latter, amongst whom was the General of the Society of Jesus, Father Laynez, gained the victory; but Calvinism would not admit itself vanquished; and the same may be said of a hundred different controversies in which the Church has been victorious. Abelard, being overcome in a solemn discussion by St. Bernard, had the grace to forsake his errors and to become reconciled to the Church, but his is a case even more unique than rare. The history of the Church shows that an appeal to these controversies is but a subterfuge of the pride that would justify rebellion by science (?), whilst the evil consists less in the erring of the intellect than in the corruption of the heart. So we are not astonished to find that the Evangelicals, who have been beaten at Rome, continue to hold the same beliefs as heretofore. In this they do but follow the traditions of their fathers.

IRISH MUSIC.

There can be no doubt that the Irish are a music-loving people. The Celtic families of the human race, indeed, almost always are so. The word "bard" is one of the few nouns which, derived originally from the Celtic, came at last to be adopted as classic English, and the idea which it represented, before it was made vapid and meaningless by sentimental poetry, was entirely Celtic in its nature. According to old chroniclers, Irish children, in the days before Tara, used to be taught history in verses, which they sang. One King Cormac—we believe that was the potentate—was surnamed the Musical.

Crossing over a vast gulf of years, and coming to the times a good deal nearer, an evidence somewhat more trustworthy, we find that the love of music has always clung to the Irish nature. The old airs to which Moore put words were sung—some of them at least—by Irish voices before Tasso sang in Italy, and they are sung to this day, when "in Venice Tasso's echoes are no more." The words of Moore's songs, never, indeed, made much way among the Irish peasantry. No ballad of his was sung through the country as "The Wearing of the Green" has been in our time. But the music which he adopted had in many instances been familiar in every cottage for generations and centuries.—*Daily News.*

DR. PUSEY.—The friends of the Rev. Dr. Pusey will regret to learn that he is seriously ill.

Wise and Otherwise.

Always on the spot—Detectives.

A smart thing—A mustard plaster.

A decided stand—A stand of arms.

To look "spruce" you musn't "pine."

What's in an aim?—Ask a sharp-shooter.

Every young doctor will get on if he only has patients.

CULINARY MEM.—How to serve a dinner properly—Eat it.

What relatives ought to make the best pedestrians?—Step-sons.

Embers of the dying year—September, November, and December.

Tooth-pulling and a wide-awake hat are similar, for both are felt.

Can any thing that is baleful be a blessing?—Yes; a bale-full of cotton.

Of all the birds that please us with their lays the most popular is the hen.

Beethoven will receive two new monuments—one in Berlin and one in Vienna.

A Detroit picture-dealer says the hardest work he has to do is to frame excuses.

A musician must "get the hang" of a piece of music before he can "execute" it.

The minister who boasted that he could preach without notes didn't mean bank-notes.

A beau dressed out resembles the cinnamon-tree—the bark is of greater value than the body.

A contemporary says of a prominent general that "his sword was never drawn but once, and then in a raffle."

The King of Denmark offers a prize of one thousand dollars for the best history of the United States since the civil war.

The most fashionable way of using books is to serve them as men do lords—learn their titles, and brag of their acquaintance.

It is said in Madrid that King Amadeus of Spain is a henpecked husband, and that his consort is the real ruler of the country.

French engineers say that it will cost less to bridge the Channel, between Dover and Calais, than to build a tunnel between the two points.

The lovers of the fine arts, in Berlin, are in ecstasies over the discovery of a very fine painting by Titian, "The Betrothal of St. Catherine."

The Russian newspapers have not been permitted to publish full accounts of the buffalo-hunting adventures of the Grand Duke Alexis on our western prairies.

To think of this happening in Boston: Two letters recently went through the post-office directed one to "Yeast Boston," and the other to "Gearmacka Planes."

Jean Jacques Offenbach has composed fifty-one operettas up to the present time. His "Grand-Duchesse" alone has yielded him over eighty thousand dollars.

General Govone, the Italian general, who concluded the treaty of alliance between Prussia and Italy, with Bismarck, in April, 1866, died a few weeks ago, at Alba, in Tuscany.

A Massachusetts politician's opinion of the intermarriage of whites and negroes was, that he didn't believe in it. Said he, "I think that every one ought to marry some one of his own sex."

A California paper advises visitors thus: "If you want to tell a man in California that his views are correct and his judgment unimpeachable, you put it in this way: 'Sir, your head is level.'"

There are in the lunatic asylum of Upper Austria no fewer than twenty-one patients laboring under the fixed idea that they brought about, by their sinful life, the disastrous war of 1866.

Prince Frederick Charles of Prussia is about to visit Constantinople, Cairo and Bombay. He may extend his voyage to China, Japan and California, and return through the United States to Europe.

It is a curious fact that publishing music-books is considered a very unprofitable business in the land of music—Italy. There is not a single wealthy man among the music-publishers of that country.

"My friend, don't you know that it is very dangerous to take a nap while the train is in motion?" "Why so?" exclaimed the astonished individual, waking up—"why so?" "Because this train runs over sleepers."

A late Hindostanee book attempts to prove that all Hindoo notions, not only in regard to religion and philosophy, but in regard to physical science, such as astronomy, geography, etc., are true, and the European one false.

"I believe that mine will be the fate of Abel," said a lady to her husband, one day. "Why so?" inquired the husband. "Because Abel was killed by a club, and your club will kill me if you continue to go to it every night."

Of the three hundred and twenty buildings intended for public worship in New York, seventy are Episcopalian, fifty-five Presbyterian, forty Methodist, thirty-two Catholic, twenty-nine Baptist and twenty-six Jewish, other denominations claiming each a smaller number of the remaining seventy-five.

Mrs. Partington entered the office of the probate judge, (called "civilian") and inquired in her blandest tones: "Are you the civil villain?" "Do you wish to insult me, madam?" said the judge. "Yes," replied the amiable old lady, "my brother died detested, and left three infidel children, and I'm to be their executioner; so I want to insult the civil villain about it."

An economical Iowan, who had a toothache, determined to remove his tooth in the Indian fashion. Accordingly, he bent down a sapling in the woods, lay down himself, and attached a stout cord to his tooth and the sapling. Then he touched the spring, and the next he knew he had jumped over a grove of about forty small trees, and was trying to get out of a small pond that he happened to alight in.

A good deacon, who was naturally a high-tempered man, had been used to beat his oxen over the head, as all his neighbors did. It was observed that when he became a Christian, his cattle became remarkably docile. A friend inquired into the secret. "Why," said the deacon, "formerly, when my oxen were a little contrary, I flew into a passion and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go down behind the load, sit down, and sing 'Old Hundred.' I don't know how it is, but the psalm tune has a surprising effect upon my oxen."

The Catholic Guardian

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Specimen copies sent free to any address. Send for a copy, and at the same time give us the addresses of a dozen or so of your friends, and we will send them specimen copies FREE AND POSTAGE PAID.

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FRANCIS DILLON EAGAN,
Editor and Publisher.

Educational.

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers of the Society of Jesus.

The Santa Clara College was founded in 1851, and in 1855 was incorporated, with the privileges of a University. Diplomas are given in two departments—the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosophical apparatus, and valuable collections of Mineralogy and Geology. It has also practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The scholastic year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once	$15.00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light, per year	350.00

Modern Languages, Drawing and Music form extra charges. For Clothing, Books, Pocket-money, and the like, no advance is made by the Institution. For further particulars, apply to

REV. A. VARSI, S. J., President.

FRANCISCAN COLLEGE,

SANTA BARBARA, CALIFORNIA.

THE FIFTH SESSION OF THIS INSTITUTION, conducted by the Fathers of the Order of St. Francis, will commence on August 16.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost — a want long felt in California — and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, to be paid but once	$15.00
Tuition, Board and Washing, per session of ten and a half months	150.00

Music, French and German form extra charges. Those who spend their vacation at the College will be charged $30.

Payments must be made semi-annually in advance.

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

REV. J. J. O'KEEFE, O. S. F.

DAY SCHOOLS

FOR

BOYS AND GIRLS.

THE SISTERS OF MERCY have just completed a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

A Boys' School is being prepared on Rincon Place, and will be placed in charge of competent teachers.

Both Schools will be opened on the 12th of June, 1871.

SISTER MARY B. RUSSELL,
Superior of Sisters of Mercy.

Educational.

ST. VINCENT'S COLLEGE,

LOS ANGELES, CALIFORNIA.

This Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery. The Faculty is composed of the Fathers of the Congregation of the Mission of St. Vincent De Paul, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages; and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year	$250.00
Washing, per Scholastic Year	30.00
Piano and use of Instrument, per Month	8.00
Violin, Guitar, Flute, etc., each, per month	6.00
Vacation at the College	40.00

Those who learn to play on one of the above named instruments will have the privilege of using a brass instrument free of charge, otherwise there will be a charge of $3 per month.

For further information, apply to

REV. JAMES MAGILL, C. M.
President.

ST. VINCENT'S SCHOOL.

This Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum	$200.00
Piano and use of Instrument, per month, $6.50	68.00
Guitar, per month, $5	52.50

No extra charge for Plain Sewing, Fancy Needle-wosk, etc.

The Scholastic Year of ten months and a half commences August 16th, and terminates on the last Thursday of June.

For particulars, apply to

SISTERS OF CHARITY,
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The Commercial Course has been established for the convenience of those who wish to acquire a good practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in advance:

Board, Tuition and Washing	$250.00
Entrance Fee	10.00
Physician's Fee and Medicines	5.00
Vacation at College	40.00
Day Students	60.00

Modern Languages, Music, and Drawing form extra charges.

REV. BROTHER JUSTIN,
President.

College of Notre Dame,

SAN JOSE, CALIFORNIA.

YOUNG LADIES' INSTITUTE.

This institution, which is incorporated according to the laws of the State of California, and empowered to confer academical honors, will commence the Twenty-First Annual Session on Monday, August, 21st, 1871. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges, but there is no extra charge for the French, Spanish, or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session.

Educational.

ST. IGNATIUS COLLEGE,

SAN FRANCISCO, CALIFORNIA.

This Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1859, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical, and Philosophical education. But besides the Classical, there is also a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offender to the loss of his seat.

Every Thursday of the academic year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

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" Grammar Department	5.00
" Higher Department	8.00

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Have just opened, and now offer for sale, their splendid stock of Spring

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Being a specialty with us, our patrons can always depend on finding this department well worthy of their consideration.

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And in fact every article kept by a first-class Dry Goods Store, and at prices to suit everybody.

Call and examine our Goods and Prices, and we are satisfied you will pronounce our Goods cheaper than any ever before offered.

This stock of Dry Goods must be sold, to make room for large Spring importations.

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California Building & Loan

SOCIETY,

IN BANKRUPTCY.

NOTICE OF SECOND DIVIDEND.

Under and by virtue of our authority as Trustees in Bankruptcy of the estate of the California Building and Loan Society, bankrupt, and by and with the advice and consent of the Committee of Creditors, we hereby declare a second dividend of twenty-five (25) per cent. of the assets of said bankrupt, payable on and after the first day of March, A. D. 1872, at the Bank premises, No. 405 California Street, San Francisco, to all creditors whose claims have been duly allowed by Samuel J. Clarke, Jr., Register in Bankruptcy.

The third meeting of creditors of said bankrupt will be held on said first day of March, A. D. 1872, at 12 A. M., at the same place.

San Francisco, February 15, 1872.

JAMES R. KELLY,
FREDERICK ROEDING,
Trustees in Bankruptcy of said Bankrupt.

Gallagher & Pierson, Attorneys for Trustees, north-west corner of Montgomery and Commercial streets, San Francisco.

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TYPE FOUNDRY COMPANY

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R. H. MAGILL, Manager.

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San Francisco, November 2d, 1871.

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At the Lowest Market Rates.
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Crystal Metal Glass.

To Architects, Builders, and Others.

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No. 38 CALIFORNIA STREET,
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Under the Occidental Hotel,
112 MONTGOMERY STREET,
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At the well-known Jewelry Store of
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you can buy
Watches,
Diamonds and
Silverware
Of the Finest Quality, of the Latest Styles, and at the Lowest Prices.

Watches Repaired.

JAMES ANDERSON,
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DEALER IN
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Pure Wines and Liquors for Medical Use.
Prescriptions carefully compounded.
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Corner of Sansome and Bush Streets,
SAN FRANCISCO,
Are constantly receiving a large variety of
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COMPRISING
HALF HOSE—Silk, Cotton, and Woolen.
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To which they invite particular attention.

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Between Broadway and Pacific....SAN FRANCISCO.

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There is a fire-proof safe in the House, where money and valuables can be kept at the risk of the proprietor. The Central House Coach will be at each car depot and steamboat landing, to convey passengers to the House free of charge.

Price of board to suit the times.

Parties sending for their friends to the States, or who expect any, will please notify MICHAEL FARRELL, and he will attend to them on their arrival, and forward them to their friends with due care, and thus save much trouble.

The strictest attention will be paid to the comfort of the patrons of this House.

MICHAEL FARRELL, Proprie

MASSEY & YUNG,
PRACTICAL FURNISHING
UNDERTAKERS.

Barstow's Burial Caskets always on hand, and Agents for Fisk's Metallic Burial Cases.

Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

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Real Estate Agents.
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Cor. Montgomery and Market Streets,
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Have reliable business connections in every County in California, and in the State of Oregon.

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Travelers' Guide.

C. P. R. R.
March 10, 1872.

San Francisco and Sacramento.

Leave going East.			Arrive from the East.	
*4:00 P.M.	7:00 A.M.	San Fran	8:30 P.M.	*2:20 P.M.
4:35 "	7:35 "	Oakland.	8:00 "	1:50 "
4:10 "	7:50 "	San Jose.	8:30 "	2:10 "
5:35 "	8:35 "	Niles.	7:05 "	12:45 "
8:25 "	11:28 "	Lathrop.	4:43 "	9:45 "
8:48 "	11:50 "	Stockton.	4:07 "	9:07 "
10:45 "	1:45 P.M.	Sacra'to.	2:20 P.M.	7:15 A.M.
Arrive from the West.			Leave going West.	

San Francisco and San Jose.

Leave going South.			Arrive from the South.
.....	3:00 P.M.	San Fran.	10:40 A.M. .....
.....	4:00 "	Niles.	8:35 " .....
.....	5:30 "	San Jose.	7:50 " .....
Arrive f'm the North.			Leave going North.

Stockton, Lathrop and Merced.

Leave going South.		Arrive f'm the South.
..... 7:35 P.M.	Stockton	10:20 A.M. .....
*9:45 AM. 8:25 "	Lathrop.	9:30 " *8:20 P.M.
11:35 " 9:45 "	Modesto.	8:13 " 6:45 "
2:40 P.M. 12:15 A.M.	Merced.	5:45 " 3:30 "
Arrive f'm the North.		Leave going North.

Sacramento, Colfax, Reno and Ogden.

Leave going East.		Arrive from the East.
2:00 P.M.	Sacra'to.	2:00 P.M.
5:40 "	Colfax.	10:20 A.M.
1:00 A.M.	Reno.	2:10 "
9:10 "	Win'mca.	4:15 P.M.
12:00 M.	Battle Mt.	1:25 "
4:40 P.M.	Elko.	8:45 A.M.
6:20 A.M.	Ogden.	5:20 P.M.
Arrive from the West		Leave going West.

Sacramento, Marysville and Red Bluff.

Leave going North.		Arrive f'm the North
*8:45 A.M. 2:35 P.M.	Sacra'to.	1:05 P.M. *4:45 P.M.
10:25 " 8:25 "	Junction.	12:15 " 3:25 "
1:50 P.M. 5:16 "	Marysville	10:20 A.M. 12:00 M.
8:00 P.M. 8:35 "	Tehama.	6:50 " 5:30 A.M.
..... 9:30 "	Red Bluff.	6:00 " .....
Arrive f'm the South.		Leave going South.

EXPLANATIONS.

For trains running "from" San Francisco, take the left-hand column and read "downwards."

For trains running "toward" san Francisco, take the right hand columns and read "upward."

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:00 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:00, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:40 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 7:50 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:09, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—*4:30, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE—*5:25, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Sundays excepted. †Sundays only.

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